THE FIVE YEARS MEETING OF FRIENDS

Quaker Life

AUGUST, 1961

Pacific School of Religion
Berkeley, California

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

FEATURED IN THIS ISSUE

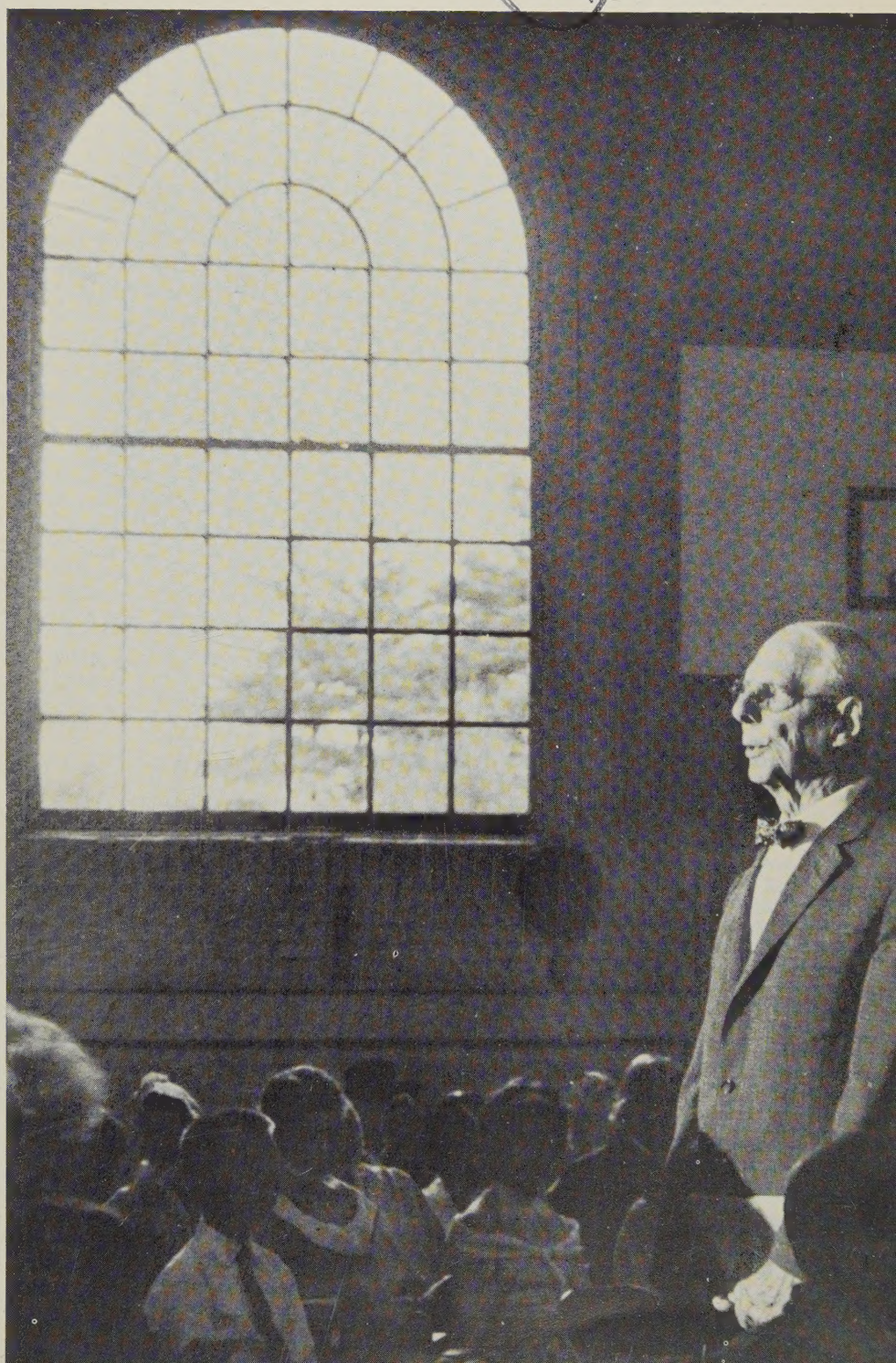
Purposeful Unity Is Sensed
New England holds 300th sessions
—By Robert Cool

Forum: The Society's Direction?
What is the mission of Quakers today?
—By Lorton Heusel and Elmer H. Brown

'Thy Will Be Done'
A challenge as Young Friends prepare to meet
—By Douglas Steere

Friends And The National Council
The whys of interest in this group
—By Russell E. Rees

Friends Study Race Relations
Report of 3rd Annual Conference
—By Milton H. Hadley



Henry Perry as a 'Weighty Friend' in "The Business of Our Lives" at New England Yearly Meeting.

Series II, No. 8

QUAKER LIFE

Combining The American Friend and Quaker Action

Authorized by
The Five Years Meeting of Friends.

Published Monthly by the Friends Publication Board at Richmond, Indiana. Deadline for copy and advertising—the 5th of the month preceding the issue. Address all correspondence to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

EDITORIAL STAFF

Earl L. Conn, Interim Editor

Elizabeth Leiter, Circulation and Advertising Manager

Margaret Smith, Editorial Assistant

Errol T. Elliott, Editorial Contributor

E. Merrill Root, Editor of Poetry

Ida Mae Miller, Editor of Music

Milton Hadley — Russell E. Rees

T. Canby Jones — Norman Young

Alexander Purdy — Dorothy Thorne

Wm. J. Reagan — Harold Walker

D. Elton Trueblood

PUBLICATION BOARD

Merritt Murphy, Chairman, Carmel, Ind.

Edward Nusbaum, Richmond, Ind.

J. Walton Rogers, Bellbrook, Ohio

Claude O. Wood, Jonesboro, Ind.

Asher Woolley, Richmond, Ind.

SUBSCRIPTION RATES

Per Year $1.00 (Foreign $1.75)

Sustaining Subscribers, more than $1.00

Quaker Life Associates—$5.00 or more

Entered as Second Class Mail Matter at the U.S. Post Office at Richmond, Indiana.

About Our Writers

Elmer H. Brown — Minister of education at First Friends Meeting, Richmond, Ind. He has served pastorates in Indiana, Western and New York yearly meetings and with the AFSC.

Robert N. Cool — A former newspaperman who has joined the Moses Brown School faculty in Providence, R. I. He is a recorded minister among Friends.

Milton Hadley — Until September Secretary of the Five Years Meeting Board on Peace and Social Concerns. Then he becomes minister of West Newton Friends Meeting in Western Yearly Meeting.

David Henley — Secretary, Five Years Meeting Board on Christian Vocations. He is a former professor of sociology and academic dean of Earlham College.

Lorton Heusel — Pastor of the Wilmington, Ohio, Friends Meeting since 1958. He is chairman of the Program Committee for the 1963 sessions of the Five Years Meeting.

J. Stuart Innerst — Now serving as "Friend in Washington" in behalf of many Quakers. He is active in the Friends Committee on National Legislation and served Pasadena Friends Meeting.

Russell E. Rees — Secretary, Board on Christian Education of the Five Years Meeting. He was formerly a pastor in New England, Western, Wilmington and Indiana yearly meetings.

Douglas V. Steere — Professor at Haverford College since 1928 and Thomas Wistar Brown professor of philosophy since 1950. He has represented Friends on many Quaker missions to Europe, Africa, Japan, and India.

Charles F. Thomas — Pastoral secretary of the Evanston, Ill., Friends Meeting for the last year. He is chairman of the Executive Council of the Five Years Meeting and has served pastorates in North Carolina and Indiana.

On the Cover

"The Business of Our Lives" was presented at the 300th Anniversary Sessions of New England Yearly Meeting. Written by Daisy Newman it told in pageant form the history of the Yearly Meeting.

In This Issue

Quaker Thought for Our Time: **A Primer of Faith,** by David Henley 203

The Poetry Corner: **Quaker Men,** by L. R. Taber, **The Game** by Claude Stinneford, **and From Bitter Seed** by Mary B. Wall 203

Editorial Comments: **The 'Ins'** by Earl L. Conn 204

Church's Greater Usefulness Stressed in Nebraska Meeting by Adelle Jay 204

New England Yearly Meeting: **Purposeful Unity Is Sensed** by Robert N. Cool 205

Report of the Earlham Seminar on 'The Church in the World' 207

Friends and the National Council by Russell E. Rees 208

For Friendly Meditation: **'The Living Church'** by Glenn A. Reece 209

Quaker Forum: **The Society's Direction - What Is Our Mission?** by Lorton Heusel and Elmer H. Brown 210

California Yearly Meeting: **'Ministry of the Holy Spirit'** 212

Worldwide Family of Friends Sensed in Canadian Yearly Meeting Sessions 213

Missions: **A Memorable Day in Kingdom Building** by Herschel and Mildred Mendenhall 214

Mission Field News Notes 215

'Thy Will Be Done' by Douglas V. Steere 216

International Lesson Background: **Hospitality a Sacrament** by Douglas L. Parker 217

Conference Asks: **Do We Really Care** by J. Stuart Innerst 218

Friends Study Race Relations by Milton H. Hadley 219

Letters to the Quaker Life Editor 220

Worth Your Reading: **The Story of Quakerism** by Elfrida Vipont; **The Pace of a Hen** by Josephine Moffett Benton; **The Journal of John Woolman and A Plea for the Poor,** John Greenleaf Whittier edition text 221

Music for Meeting: **Reaffirmation - 1961** by Ida Mae Miller 222

My Page: **Benjamin West, a Quaker Artist** by Lois E. Brown 228

Quaker Thought for Our Time...

A Primer of Faith

Early Friends worked out in the midst of life's experiences a faith which sustained them and removed their anxieties. This simple faith might be stated as follows:

There is a God who is Love; and this is the great fact of the universe.

His grace is available to each of us, for He has equipped us to respond to that love to learn obedience to His will.

Therefore, we test our lives and we discipline our conduct by the life and spirit of Jesus Christ. Out of this spiritual experience grows every one of our social testimonies—as a religious imperative!

For me, it seems clearly evident that:

a) Christ-Eternal, "The Word," the **manward side of God,** expressed God in a unique way . . . "the Eternal made flesh."

This is a promise that those energies which prevailed in Jesus are available to us, to change us and make us new creatures.

b) The Scriptures are, first, a record of God's growing revelation, as inspired men wrote inspired messages, and, secondly, a promise of continued guidance into Truth, as we are responsive to the Holy Spirit.

c) The measure of our maturity in Christ is found in the measure of our love to God and to our fellowmen, for that love stamps us with living evidence of Christ-like love, mercy, peace, and friendliness.

d) The true Church is the ongoing, living fellowship of those who love Christ and are committed to Him.

The Society of Friends, a segment of that Church, is committed now as ever to that "true Godliness" which endeavors to mend the world by confronting men with the life-giving power of God.

—David E. Henley

The Poetry Corner

E. Merrill Root, Editor

QUAKER MEN

Are Quaker men alive today—
Men who once dared a tyrant's rage?
Do fiery hearts proclaim God's way,
Li' Quakers from another age?

Are Quaker men too blind to see
The world is marred with hate and harm,
With vandalism, deviltry?
Are they too blind to feel alarm?

Are Quakers scavengers who feed
Upon the carcass of the past?
Vultures who prey on word and deed,
Existing only while they last?

There's work today for us to do:
In Heaven's light and love we should
Encourage men of every hue,
Fight bigotry, live brotherhood.

So, Fellow Friends, with faith enlist
For greater lives. (They're ours to make!)
No longer a somnambulist,
Let each of us arise and QUAKE!

—L. R. Taber

THE GAME

The days play at "Indians."
Mile on mile
The weeks and months walk single file;
And a water-color mist in the robin's-egg skies
Becomes an oil,
Painting flame on a rise,
And the mist and the flame make the
game worthwhile.

—Claude Stinneford

FROM BITTER SEED

I planted bitter seeds of sorrow
In a long and lonely furrow,
But when came time to pluck the fruits
I found joy grafted on those roots.

—Mary B. Wall

Note to Contributors:

Persons interested in submitting poetry for this column should send their work directly to the Poetry Editor, E. Merrill Root, at his address, Rural Route 1, Thompson, Conn.

Poems sent to the Quaker Life office will be forwarded to the Poetry Editor, but additional time is consumed in the process. E. Merrill Root welcomes all contributions for consideration.

Editorial Comments

The 'Ins'

In a sense, this appears to be the era of the "ins." We have read (and some have done far more than read) of the "sit-ins" and of the "stand-ins" and now in Chicago of the "wade-ins."

Could it be that the time is appropriate for activation of the "love-ins"?

In each case, of course, a verb of action precedes the "in." The persons involved sit and stand and wade. Now what of those who would make the verb one of Christian love?

No comment is made here on either the right or the effectiveness of those already involved in the various "in" programs. Rather the question is raised: What could be accomplished in this harassed, strife-torn world of ours if love were the active verb made central in the experiences we have which exercise real meaning in our lives?

Your attention is called to the article in this issue written by Douglas V. Steere. Can we actually comprehend God's will, he asks. Can we even do God's will? What a vision of great power is suddenly projected into our lives!

And is it possible that love is the verb, the agent, which we can use to accomplish this one great mission, this task above all other tasks, this assignment from God?

"Love never ends" Paul wrote to the Corinthians (I Corinthians 13:8). He writes that prophecy will pass away, tongues will cease, and knowledge will pass away also. And then that stirring message: "So faith, hope, love abide, these three; but the greatest of these is love." (I Corinthians 13:13).

What if love were the verb of action in our lives—love of the East Germans, love of the Cuban leaders, love of the Russians, and—perhaps most difficult of all—love of that person close at hand whom we meet or work with each day and whom we simply do not love.

And so we might become a "love-in" and fulfill that commandment given us by Jesus Christ, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." (John 13:34).

—Earl L. Conn

Church's Greater Usefulness Stressed In Nebraska Meeting

Nebraska Yearly Meeting of Friends met June 14-18 at Deer Trail, Colo., for its fifty-fourth annual meeting. The Saturday sessions were held at Boulder with Friends in their new modern meetinghouse made with glass frontage facing the mountains.

The young people were in their camp at Rock Cleft near Green Mountain Falls.

The Ministry and Counsel expressed concern for greater usefulness in the church.

Glenn A. Reece, general secretary of the Five Years Meeting of Friends, brought the first address and the closing Sunday messages.

Olaf Hanson, children's secretary and editor, gave the address, "The Importance of Christian Education in The Homes and Meetings."

John Caughey, teacher from Friends Secondary School, gave a recording of one of his worship services in Kenya. He spoke and showed films of the young educated men of Kenya.

Clerks of Nebraska Yearly Meeting are pictured including, left to right, Essie Platt, assistant recording clerk; Lyman Platt, presiding clerk; and Robert Jay, reading clerk. Ethel Ingraham, recording clerk, is not pictured.

The acreage at Central City, Nebr., will continue to be farmed and the proceeds used for Home Mission Work.

Decorations for the United Friends Women and Quaker Men banquet were blade cactus blossoms and vases of yucca, Scottish Highland blue thistle and the Indian paint brush. Ava Maris, long-time president, asked to be relieved, and Corona Cook by appointment assumed this leadership. During this banquet, M. Herbert Watson, who had served as Clerk of the Yearly Meeting for more than twenty years, was presented a picture of "The Presence in the Midst," in appreciation of his services. Sixty-three percent of the women are reading their missionary course. Twin sisters, Ann Kohout and Mary Ferrell, Denver, have made 49 comforters for the AFSC this year.

The affairs of Nebraska Central College are now settled. The back salaries of all the teachers since 1929 have been paid and the balance on hand will be given to William Penn College.

Arthur Evans, Denver, spoke for the AFSC on Saturday. He urged we find "Springs of love, creativity, harmony, fellowship and friendship."

Lindley J. Cook was continued as Evangelistic Chairman.

Other visitors not named who also contributed to the program were Warren Witte, AFSC, Des Moines, Iowa; Earl and Dorothy Craven, Oskaloosa, Iowa; and Mrs. John Caughey and children.

—Adelle Jay, Hasty, Colo.

Meeting Directories Available From FWC

The Friends World Committee has announced publication of the newly revised 1961 Directory of Friends Meetings which has the following useful information:

All meetings for worship in the United States and Canada with time, place, clerk's name and address and Yearly Meeting affiliation; World Calendar of Yearly Meetings; Friends Centers around the world; Friends schools and colleges in U.S. Price is 50¢ per copy with a 10% discount on orders of 10 or more.

Orders may be sent to Friends World Commitee, 152-A North 15th Street, Philadelphia 2, Pennsylvania, or Friends World Committee, Midwest Office, Wilmington College, Wilmington, Ohio.

224 at Hortonville Bible School Program

Closing program of the Community Vacation Bible School at Hortonville Friends Meeting, Sheridan, Ind., found 224 present. Average attendance at the school was 66 and attendance at one time including teachers, helpers and workers was 94.

Purposeful Unity Is Sensed

By Robert N. Cool

The 300th session of the New England Yearly Meeting, held June 20-25 at Brunswick, Maine, did not terrify Boston with fears of a Quaker plot, as had the first such gathering at Newport in June of 1661. Nevertheless, the Tercentenary proved a lively and significant occasion for some 500 New England Friends—one not without portents for good.

Friends of all ages "were abundantly refreshed with one another," to borrow the words of Elizabeth Hooton regarding that first yearly meeting, about which little else is known. Numerous visitors made the 1961 proceeding less regional than usual, while a purposeful unity in several fields fully justified this paragraph in the concluding Epistle:

"Confident that God's revelation of Himself and His will for us is not complete but continuing, in our sessions we have sought new dimensions for our ministry, new patterns of organization for our work, new opportunities in our schools, new fields for Christian education and outreach, new ways to witness and to work for peace. And in this seeking it has become clear to us that our best plans, our most efficient organization, our cleverest techniques are without virtue, indeed may be corrupted to evil, unless they are infused with a love which knows no enemy, seeks no reward, admits no fatigue or discouragement and finds inspiration without end in that Divine Love which it reflects."

The Correspondence Committee earned a full measure of appreciation.

So did the Committee for the Care of Vaults and Records which provided a special exhibit of historical documents, and the scores who effectively staged Daisy Newman's historical pageant, "The Business of Our Lives." These, with publication of the first volume of a tercentenary history of Friends in New England, "The Standard of the Lord Lifted Up", by Mary Hoxie Jones, were special features of the week which brought forward useful lessons from the past.

Announced at New England Yearly Meeting was the release of $300,000 for improvements at Moses Brown School. Pictured are Willard Ware, left, clerk of the Yearly Meeting Committee on Moses Brown and Lincoln schools; Thyra Jane Foster, member of the Committee on Vaults and Records who displayed the historical exhibit at yearly meeting; and Robert N. Cunningham, headmaster at Moses Brown School. They are standing before a part of the exhibit.

Sobering Statistics

Sobering statistics, however, showed that in 1900 there had been 4,503 Quakers in New England, while in 1960, with a population twice as great, the region had 3,225 Friends. At its first session the death of Albert N. Smith, minister at the North Fairfield, Maine, Meeting, was announced. Word of the passing of Arthur Jones of Winthrop, Maine, saddened the closing worship service.

One of the most important sessions of this yearly meeting on the Bowdoin College campus was the opening program Tuesday afternoon when the Committee on Ministry and Counsel put on a panel discussion on the theme, "New Dimensions of Ministry Among Friends Today." Taking part were Louisa Alger, John Sullivan, George Selleck and Ernest Weed. After exploring the functions of Quaker ministry, in both programmed and unprogrammed meetings, the idea emerged that such service should be primarily of a spiritual nature in response to God's call.

Though the New England Yearly Meeting is divided between pastoral and unprogrammed meetings, the free and friendly discussions of this subject proved a unifying factor. Before the week was out many felt that Friends had gained breadth of vision, recognizing that Truth can be kindled in freedom when the spirit lives, regardless of form.

Religious concerns were encouraged by the daily Bible half hour at which E. Daryl Kent of Guilford College, N.C., spoke on Old Testament prophets. His talks—learned, humane and of deep religious feeling—were memorable. Four unprogrammed worship fellowships and one which specialized in the ministry of song also were well attended.

Norval Webb Speaks

At the concluding meeting for worship Sunday morning, a large throng gathered in the Bowdoin

CONTINUED

gymnasium to hear Norval E. Webb, superintendent of Western Yearly Meeting, deliver a sermon which related Friends, with their questing individualism, to the mainstream of Christ's Gospel and man's eternal hope.

The unity found in worship and exploration of the ministry carried over into other fields.

Reports of the Five Years Meeting and the Friends General Conference were given at the same session and seemed to supplement each other.

S. Arthur Watson, presiding clerk of the Five Years Meeting of Friends and president of William Penn College, called upon Friends to "rise above frontiers." We must ask ourselves how we appear to God, he said, for God is mindful of the progress that man has made in the Christian era.

Christian education was discussed by Russell E. Rees and Mabel Bailey of the Five Years Meeting. Thomas R. Bodine asserted that the Five Years Meeting has "changed from an oligarchy to a democracy." He cited several changes in procedure, and said he was thrilled "by what will happen in ten or twenty years."

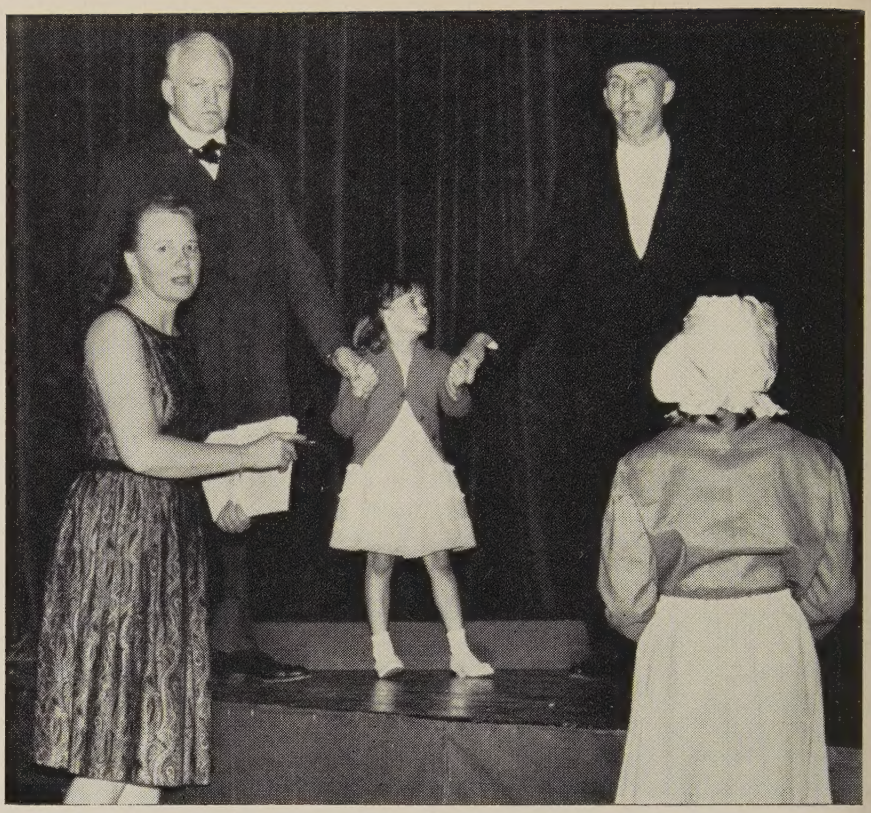
Appeal Is Made

George E. Otto, representing the General Conference, made a frank appeal for unity and understanding among Friends of differing customs. "Basically Friends have the same conception of Truth," he declared. "Where love prevails we find unification making progress." He said that young people sense that the Kingdom of Heaven has many approaches and will not be satisfied with narrow sectarianism.

Several at this meeting praised QUAKER LIFE for its graphic presentations of activities and concerns, after it was mentioned in a talk by David E. Henley, secretary of the Board on Christian Vocations of the Five Years Meeting.

Before speaking on Cuba, Robert Lyon, executive secretary of the New England American Friends Service Committee, suggested that "a united Friend is one who recognizes that the center of Quakerism is not in Philadelphia or Indiana—but in New England!" He expressed great sympathy for the Cuban Friends.

New light on Africa was given by Benjamin Wegesa, a Friend from East Africa Yearly Meeting, traveling under the sponsorship of the Young Friends. One educated African woman, he said, can have incalculable influence in a land where females have recently been slaves. He said Kenya Friends need books, as well as teachers and the techniques of civilization.



Ruth Osborne, director of "The Business of Our Lives," works with members of the cast for the production presented at the 300th anniversary session of New England Yearly Meeting. The dramatization contained a prologue, 17 scenes, and an epilogue and was written by Daisy Newman.

In the area of social concern, the Yearly Meeting sent a letter to Heath Rush, a jailed Freedom Rider from the Concord, N.H., Meeting, and a missive to the President protesting violation of a treaty with the Seneca Indians to build the Kinzua Dam in New York State.

Gordon M. Brown Jr., for the Committee on Peace and Social Concerns, said a Friends' "peace movement" is longed for, and steps are being taken to coordinate activities in this field.

Lawrence Scott, former project director of vigil at Fort Detrick, Md., conducted a workshop on direct action and showed a prize-winning film, "The Language of Faces", which gave to many a new insight into spiritual aspects of anti-war vigils and peace marches.

"A fullness of time has come upon us, as it did on the Jews at the time of Christ," said Lawrence Scott. "A new step in the evolution of man is called for."

He said Friends have a special responsibility for bearing active witness against the arms race.

Steps Approved

Business accomplished at the Yearly Meeting included approval of steps to improve Moses Brown School, owned by the Yearly Meeting, in Providence, R.I., and China Pond Camp in Maine.

After a presentation led by Willard H. Ware, clerk of the school committee, Friends approved releasing $300,000 of the Moses Brown School's unrestricted endowment for immediate building of a new classroom building. Later steps, to be financed by a campaign by the Board of Trustees, will bring construction of a new gymnasium and a renovation of historic Alumni Hall. This will include enlarged facilities for the Yearly Meeting vault which contains records and documents dating back to the 17th Century.

Twenty acres of land, including waterfront, have been acquired by the China Pond summer camp near Vassalboro, it was reported.

Work is continuing on the study of committee structure within the Yearly Meeting. In its report, Her-

bert S. Huffman, chairman, noted "the primacy of the spiritual life over all organizational arrangements." Nevertheless, he found great possibilities for progress in re-arranging procedures.

Renamed as presiding clerk was George I. Bliss of the Meeting School, Rindge, N.H., assisted by Miriam E. Jones. Readers will be Gordon M. Browne Jr. and Thomas S. D. Bassett. Edward A. Manice, whose statistics yielded new truths regarding composition of the yearly meeting, was renamed Recorder.

Young Friends and Juniors were active. Many in both categories took part in the spectacular "Quakerama," while the Juniors also issued a mimeographed newspaper.

Pamphlet Discusses Kinzua Controversy

The Kinzua Dam Controversy is discussed in an urgent pamphlet published by the Indian Committee of Philadelphia Yearly Meeting in its attempt "to secure a reprieve for a condemned 1794 US treaty and a betrayed American Indian Nation." The proposed Kinzua Dam would take the core of the Allegheny Seneca Reservation and the homes of some 750 Indians. This project has been consistently opposed by the Indian Rights Association, the Friends Committee on National Legislation and the Indian Committees of New York and Philadelphia Yearly Meetings.

Dr. Arthur E. Morgan, a Friend and civil engineer with long experience in flood control, has proposed the alternative Cattaraugus-Conewango project "which he believes will accomplish the same purpose more cheaply and effectively, using inferior lands, leaving the Senecas undisturbed and dislocating other people less ruthlessly . . . as well as saving the US $100,000,000."

"Since preliminary construction has started under the army engineers, only President Kennedy can postpone proceedings until an impartial study is made. It would surely seem that the public interest as well as the national honor would be served by having such a study made, even at the cost of a little delay," wrote the Christian Century in late May.

". . . Be men first, and subjects afterwards."

—Thoreau

Report of Earlham Seminar On 'The Church in the World'

Earlham College was the scene, June 19-30, of a seminar on "The Church in the World." This was a part of the Graduate Program in Religion and a step toward the Earlham School of Religion. Fine leadership and low fees for the seminar were made possible by a Lilly Foundation grant.

Ministers from the Church of the Brethren, Evangelical United Brethren, Methodist, Disciples, and Friends made up the group of twenty-two students, half of whom were Friends. The public evening lectures were attended by Friends and people from other churches of the area.

The daily lectures and discussions were led by Elmer G. Homrighausen, dean of Princeton Theological Seminary, and Franklin H. Littell, church historian of Perkins School of Theology, Southern Methodist University.

Dean Homrighausen began his series of lectures by discussing the fact that we are in the process of rediscovering the Church. Emphasis on the laity, councils of churches, and self-criticism within the Church itself are all evidences of its rediscovery and it is imperative that the Church awaken to its condition and repent of its wrongs, he said. The Church must now have a humble and teachable mind with the nature of the Church an agent for making God manifest to men.

Dean Homrighausen gave a penetrating analysis of the need for a new approach to Christian Education. The Christian faith is a great heritage. It must be taught and applied. The faith of our fathers must be made relevant to the present and this is the job of Christian Education, he said.

Question of the Church

In every country, time, and situation the Church has a tendency to swing between isolation from the world and complete immersion in the world. The big question for the Church today, said Franklin Littell, is, "What time is it?" Is it time for the Church to gather itself in or is it time to scatter? The statistics show that there is a growth in church interest, but is there a concurrent growth in deep religious living and witness?

The two evening lectures by Franklin Littell were relevatory discussions of Christianity's encounter with totalitarian nazism and communism. Tape recordings of lectures may be obtained through Wilmer Cooper, Earlham College. They would make excellent material for workshops on the attitude the Church should take toward communism and American "culture religion."

At the end of the seminar each participant was asked to evaluate the seminar experience. The following are quotes from these reports: From a Friends minister: "I have never had an experience like this! If the seminar program of the proposed School of Religion takes on something of this character and texture, it will be a most moving experience to be a student of it."

From a non-Friend lay member of the group: "This two weeks seminar was one of the most remarkable mountain top experiences of my life, and I shall never forget it nor cease being grateful for it." From a Church of the Brethren minister: "I only wish I could inspire 'my people' as they did me," speaking of the seminar leadership. From a Friends minister: "These have been a meaningful two weeks. They have changed my life."

Plans have been announced by Earlham to hold another seminar next summer under the leadership of Walter M. Horton of Oberlin School of Theology and Wayne E. Oates of Southern Baptist Theological Seminary, The theme will be "Religion and Psychology" as it relates to pastoral counselling and care.

Average Attendance Is 85 For School

Attendance averaged 85 persons per evening at the Family Vacation School at Friends Memorial Church in Muncie, Ind., June 25-29. It was the second family school at the Muncie meeting, the first held in 1960.

The evening meal was followed by a recreation period, classes for family units and a closing time.

The Rodney Grobeys, Lee Chalfants, and Tom Moores directed the school.

Friends and the National Council

Four important values of membership in this ecumenical organization cited by author

By Russell E. Rees

On November 28, 1950, following a crippling snowstorm which almost paralyzed the northern part of the United States, the Constituting Convention of the National Council of Churches met in Cleveland, Ohio. Despite the difficulties of travel, the representatives of 34 churches with a membership of 37,870,000 gathered on what now appears as a most historic occasion.

This event was the culmination of study, prayer and labor over a period of many years. It brought together the International Council of Religious Education, Foreign Missions Council of North America, the Home Missions Council, the Council on Higher Education, the United Stewardship Council and the Federal Council of Churches.

The Five Years Meeting of Friends became a charter member of the National Council, was represented at the convention in Cleveland, and has assumed the role of participant in the years since. In December, 1960, the Fifth General Assembly met in San Francisco, celebrating ten years of cooperative effort on the part of the Churches. Friends had a full representation at this Assembly. (See p. 69, March Q.L.)

What Does the Council Mean to Friends?

The Five Years Meeting is represented by eight persons in the General Assembly: T. Eugene Coffin, Milton H. Hadley, Glenn A. Reece, Russell E. Rees, Keith Sarver, Harold Walker, M. Herbert Watson and Norman E. Young, with alternates Ruth Castle and Oscar Marshburn. We are also represented on the four Divisions: Christian Education, Christian Life and Work, Home Missions and Foreign Missions.

Some Friends may ask, "What does it mean to Friends to be represented in the National Council and its Divisions?" I would list four important values to us through our association in the Council.

1. **The fellowship in common concerns.**

We are working in the same areas represented by the Divisions of the Council, and at times feel as did the prophet Elijah, that "I only am left." It has been a real encouragement to discover that almost every concern which Friends have, finds support by other persons in other denominations. Those of us who have attended now number our friends from many churches, and find at times that they are able to articulate our testimonies almost as well as we can.

2. **Stimulation to us in program building.**

It has often seemed that Friends are much stronger in creative ideas than in programs to carry them out. There is probably a point at which organization becomes an end in itself and the church appears to be spending too much energy in operating the machinery. Friends have sought to guard against such a result. But our fear in this regard has sometimes resulted in impotencies and ineffectiveness. We can learn much about the achievement of worthy goals by association with those who are proficient in program-building.

Especially is this true in the two areas of Christian Education and Foreign Missions. While we do feel that we have an attitude and a spirit which is vital here, we must confess that in practical application and in getting done those things we know should be done, we find ourselves woefully weak. The stimulation of working with persons who supplement our talents by other skills has been a wholesome experi-

Present and past presidents of the National Council of Churches: left, Dr. Edwin T. Dahlberg, Baptist minister of St. Louis who most recently served; J. Irwin Miller, new president who is a Disciples of Christ layman and president of Cummins Diesel Co.; and Rev. Eugene Carson Blake, Presbyterian minister and an earlier president of the National Council.

ence, and one of which we must not allow ourselves to be deprived.

3. Production of materials which we cannot or do not produce for ourselves.

Production of materials is a costly undertaking and demands not only skill but time and energy. Many small denominations find that even with great devotion, the limited staff must leave desirable objectives unattained. The need for general oversight and emphasis upon materials which we feel obliged to produce regularly, make it difficult to do the additional work which we would like to do.

In one sense it would be a duplication for us to try to produce everything that is used in the field of Christian Life and Work, Foreign Missions and Christian Education. Much literature in these fields can be used without a special denominational emphasis, and where the denominational emphasis is needed it can be supplied as additional material without duplicating the whole literature.

The National Council through its department of Publication and Distribution makes available the best cooperative materials, and Friends find that it is often economically to their advantage to secure as much help as possible from this source. The Council also acts as a clearing house, collecting and displaying the best denominational materials, thus making us aware of the work of the other Churches.

4. The opportunity to serve and witness to truth as we see it.

The Council is not a legislative body, but "an inclusive cooperating agency of the Christian Churches of the United States." The floor of the Assembly is open to all representatives of the Churches, and Friends have often used their privilege to speak to questions upon which we have a witness to bear. This means that at the very highest levels of Protestant thought and action, we have opportunity to speak to living issues.

Friends have had many opportunities to serve the Church in positions of responsibility, and we are sometimes surprised by the doors of service which open to us.

Let us prize our ecumenical relationships very highly, and make special effort to see that we take full advantage of the opportunities they afford. The Christian tasks are too great for small, fragmented groups to accomplish them alone. We need the support, the counsel and the Christian fellowship of those who share with us the faith and hope of our calling in Christ.

For Friendly Meditation

By Glenn A. Reece

"The Living Church"

The concept of the Church, held by Friends, has centered in the vitality of its life and witness rather than in its organization and physical facilities. This is a clear indication that we are placing the emphasis rightly by stressing personal experience and Christian witness in all of life. The greater importance thus rests with the individual member. It gives special importance to the Christ within and the response given to the guidance of the Holy Spirit by the individual member.

This points to the priesthood of all believers and to the value of the Quaker concept that every active member is a minister. This also places the individual member in a unique position of opportunity, trust, and responsibility as to the nature and quality of his life, witness, and service.

Relation to the Group

The importance which our Quaker concept gives to the individual does not allow him "license" or place him beyond the realm of "judgment." The same importance in this respect which is placed upon one member is also granted each member. Each has access to the same Spirit, to the Christ within and to response to guidance.

This brings into focus the tremendous value of each relying upon other individuals or upon the group. Our human limitations, our difference in background, and varying degree of understanding increase the value and need of sharing together in the realm of the Spirit. Thus we pool the divine resources we receive.

Focal Point—the Meeting

In such a presentation as we have made here, the Local Meeting is again seen as the focal point of Quakerism. The Local Meeting gives each person his "status" as an active member. The Meeting decides when he is acceptable and ready for active membership. It gives him "standing" and may at any time consult with him as to the quality of his life and witness. The Meeting carries the responsibility of bringing "restoration" where needed.

Therefore, the Meeting, from the early years of associate membership, to the end of life, is in a strategic position regarding the quality of life and witness of each of its members.

Organization and Program

The picture here given is not in any sense intended to under-rate organization and program. These are choice means of giving expression to inward experience and the vital concerns which come through the guidance of the Spirit. Our best insights and churchmanship should be drawn upon for both program-planning and organizational procedures. Excellence in both must be our goal.

Since, however, these are secondary, it is imperative that the individual active member dedicate himself to noble achievement in depth of experience and quality of witness.

Jay Beede Named Earlham Secretary

Jay Beede, Earlham College associate secretary, has been named General Secretary of the College, Earlham President Landrum Bolling has announced. Beede will replace Dale Purcell, who resigned in order to accept special assignments as consultant to the Personnel Policy Section, Office of the Secretary of Defense. Purcell has done some work with the Defense Department during the past few months.

Quaker Forum

The Society's Direction: What Is Our Mission?

The Christian Church exists for mission. For this it is called, redeemed, and motivated by the Spirit of God in Christ. Within the Church of Christ there are **special,** or particular, callings that seem to come to some because of a peculiar sensitivity or spiritual insight. We believe that the witness of Friends is a calling within the Christian Church with a significant distinctiveness in emphasis and concern.

It is essential to our vitality that we continually examine our calling and evaluate our witness. The outward conditions of life change rapidly and the inward life is always affected in some measure by these changes. Since our vocation under God is to bring His love to bear upon the human situation and personal need, what we say and do has to be relevant and grow out of experience.

Anyone reviewing the themes of Friends' gatherings over the past few decades might conclude that we are quite uncertain of our way, because so many of them deal with message, witness, testimony, or mission. This repetition, however, may stem from one or two motives. Either it is a genuine desire to be sensitive to the times in which we witness, or, it reflects a general sense of lostness, fear, uncertainty, or disunity. Perhaps it would be truer to say that the motives are mixed.

We should welcome the thoughts of anyone who is thinking about this relevance of the gospel witness among Friends. The articles which follow are by Friends who care and are concerned. They are offered to the reader as a stimulus to thought, not as final answers.

—Charles F. Thomas
Chairman of the Executive Committee

Objectives for Friends Outlined

By Lorton Heusel

The focus of God's revelation and redemptive action in both the Old and New Testaments is in and through the witnessing community. By divine grace and initiative and not by human merit, a People are "chosen," "set apart" and "gathered in" and then sent out into the world under orders. The Biblical story of God's People is an account of the call, mission and message of the Church—its goal being the reconciliation of man with God and man with man.

In the course of history His People have tended to yield to a two-fold temptation; the temptation to conform to the world, or the temptation to live in self-satisfied isolation.

Religious movements such as Quakerism, have responded to both the "call" and the "mission" with balanced emphasis in their early stages but as the movement turns to organization and becomes institutionalized, its people are lured to either withdraw from the world or to assimilate with it. The membership of the Society could almost be analyzed in these two categories.

On the one hand there are those who have a deep consciousness of their call and appeal to the unique characteristics of their tradition as their reason for existence. A fortress against the world, this "company of the redeemed" welcome the like-minded into their fellowship, and being proud of their heritage they announce as their goal serving the Lord by saving the Society and its historic testimonies. On the other hand, there are those who have a deep sense of commission in a Cause bigger than Quakerism and conceive of the witnessing community as a hospital for sinners. This perspective is more permissive of diversity and in their passion to win converts the requirements for membership are minimized.

The balanced perspective of our call and commission involves:

(a) the recognition that we can no longer hold that everyone is apostate but us, but rather that Quakerism represents a vital cell in the Body of God's People.

(b) He has called us into being as a cell in this Body and any other ground for existence is false.

(c) Recognition that what God requires of those whom He has called is not slavish conformity to the ethical and methodological patterns of the past, but a new heart and mind that is obedient to the Word of the Lord NOW!

In the light of the assumptions above I would like to suggest three objectives for our Society.

1. A new emphasis on the priesthood of every believer. The implications of being both "called" and "sent" are tremendous when applied to every person in the Church. It means each is called to perform a ministry only he can do and he can pay no one to do it for him. The new School of Religion will help to equip leaders with the basic disciplines but this in no sense should professionalize our faith. In the Biblical sense all members of the Church are responsible for one another.

2. A new emphasis on evangelism. We need to recapture something of the grandeur and splendor of the Gospel so that instead of conceiving of evangelism as a department or as the task of a few we see it as an integral aspect of Christ's call and commission. The Gospel is not something to keep or a possession to be claimed, but a love, a gift to be shared.

3. We need a new emphasis on discipline. Our churches are filled with persons who are uncommitted and undecided. Church membership usually involves neither decision nor commitment. But Christians are called to be a disciplined group, disciplined in worship, prayer, study and stewardship. Each discipline should contribute a self-fulfillment and to the mental, moral and spiritual equipment required for one who is "sent."

A Spiritual Awareness Is Necessary

By Elmer H. Brown

Friends have very often used the Gospel of John with real sensitivity to its spiritual and contemporary nature. Here Jesus' command to love one another is set forth as a clear delineation of the full meaning of "You are my Friends . . ." This is a quite different figure than that of slaves and masters which Paul used so effectively in his correspondence. ". . . I have called you Friends, for all that I have heard from my Father I have made known to you." (John 15:15b) Throughout this gospel Jesus is reported to have stressed the thought that he considered himself sent by God the Father for his unique mission, and that those whom he is calling and will call are similarly sent by the Father.

Jesus' consciousness of being sent by the Father and his complete obedience to His will is most significantly brought into clear focus by the express statement that the disciples and their successors in each generation are confronted, convicted, and moved by this same sense of mission.

A similar personal experience, understanding and commitment must be the essence of the direction of our society and the nature and purpose of our contemporary mission! It is the sense of being sent by God to live in this world in such a manner that we will serve as means for its transformation and redemption.

The present revival of theological interest in a Biblical concept of the Church, and its more recent counterpart concerning the rise of Friends is only as valid as the basic assumptions of the very human theology we set forth. Real **direction** and **mission** will become meaningful only as the membership of Friends in this generation become spiritually aware (inwardly and totally) of the calling and the sending of the light of Christ within.

It has become a cliche today to suggest that the Church ought to be the Church! All our rediscovery of the Church, redefining of the Church, restitution of the Church, the providing of a more adequate theology of the Church may have rendered us a distinctive service, but there are few signs among us of Meetings which manifest the spirit of "primitive Christianity revived," or who have come to know the meaning of being true religious **Seekers** who become Finders and yet remain **Seekers!**

Let us seriously consider **being** the Religious Society of Friends! We as members of this great and historic religious tradition and way of life must genuinely become aware as individuals, families, meetings and wider units of our own sense of **mission** under God who has called us and sent us forth. We can only preserve our Quaker call and mission by sharing it with others in a vital religious experience of intimate living and of international responsibilites.

A meeting with a mission makes neither smallness nor largeness a measure of life and growth. But continuous personal and group growth would inevitably produce witnessing new fellowships within our larger meetings and in frontier settings. No meeting would seek to protect its complacent like-mindedness, but we would sincerely seek "the mind of Christ" and be better able to purge ourselves of those many thoughts which are more nearly akin to the

CONTINUED

culture world pattern around us. In terms of our intellectual honesty we would be fully aware that our growing up into Christ and his fullness is a continuous daily and hourly experience valid only in the individual's own total age, family, meeting, environmental readiness and achievement. Thus His appearing to us, and His living fellowship with us, and His sending us forth into the world will be and become a living bond of fellowship of warmth in the Holy Spirit of the living God.

Being the Religious Society of Friends means in no sense isolation, self-centeredness, or our being just another of the sects. Rather, believing firmly in our own understanding of the Christian experience and our personal reception of God's Kingdom in us, we will seek active fellowship with and work with all having a similar purpose, end and mission. We have nothing to be ashamed of in our historic testimonies, if they are truly ours and we live in the spirit from which they came. Let us live sensitively between those whose religious profession is greater than their daily witness and those who hide their light behind sterile good works. God calls us today to use today's best techniques for sharing a religion of inwardness rooted in spiritual veracity.

"Here - every man's a temple, every family a church, every place a meeting place, every visit a meeting." (William Penn) **The Amsterdam Report on the Mission of the Church** said that the "Church's Mission is the greatest thing that is going on in the world!" For me this is true of the call and the mission of the Religious Society of Friends.

67TH CALIFORNIA SESSIONS HELD

'Ministry of the Holy Spirit'

California Yearly Meeting of Friends met in 67th session from June 19-25 in Whittier First Friends' Church, with the theme, "The Ministry of the Holy Spirit in the Life of the Church."

Keith Sarver, general superintendent, keynoted the theme, using Paul's question to the Ephesian church, "Did you receive the Holy Ghost when you believed?" The deepest need of our world is within the lives of each of us, he said. In a unique way God was revealed through Christ. Christ left a legacy for the church - the gift of the Holy Spirit. He came to reveal Himself to each believer. There would be no church if He had not come and yet today the Holy Spirit is the forgotten One. In this turbulent, troubled world, the only answer to our needs comes through the church of Jesus Christ and can only come if the church has a new baptism of the Holy Spirit.

The daily program began with a devotional. Worship-study groups followed. The ministry of the Holy Spirit through Missions was led by Herbert Lund; through Quaker Procedures by Helen Walker; through Stewardship by Billy Lewis; through Social Concerns by Loren Mills; and through Christian Education by Eugene Coffin.

Concerns Presented

One session presented Friends' concerns for the troubled areas of the world. Stephen Thierman, Henry Lohman, Bob Gray, James Higgins and Delbert Vaughn were the speakers.

Paul C. Smith, president of Whittier College, said that the year just closed had been a very worthwhile one. The Copenhagen exchange program has been successful, and the spiritual life of the students is growing.

The Evangelistic and Church Extension Board presented the pastors of two new meetings. Charles Cox from Anaheim reported 20 Sunday School classes and a need for more room. Billy Lewis, pastor at Woodlake Avenue, Canoga Park, thanked the Yearly Meeting for all the spiritual and financial help which made the dedication of the new building possible.

The Children's Yearly Meeting from kindergarten through junior high met, with the theme, "How Friends Grow."

Norman Young, administrative secretary of American Friends Board of Missions, was the guest speaker for two devotional hours.

He said we prepare ourselves for the Coming of the Holy Spirit by remembering His power. We remember the people we have known and how God's power has worked in their lives. All of us have had experiences of God's presence and these are reminders of His power, he said.

God's Spirit leads us definitely and directly. The action is ours. He leads and His leading brings us confidence, faith and the sense of His presence, he added.

Time Of Fellowship

The men's and women's banquets were times of fellowship. They were followed by a Missionary Pageant in Whittier College Amphitheater. This pageant, "The Light Bearers," was written and directed by Frances Kimber. Verl Lindley was the narrator. Granada Heights and East Whittier choirs participated.

The Association of Alumni and former Students of Friends' Schools met on Saturday evening. Allen Bowman was the speaker on "The Place of the Small Church-related Colleges in the Field of Education."

The Yearly Meeting adopted a Reorganization Plan, in which representatives based on membership will be appointed by each monthly meeting for two years. Representatives will meet oftener than at present. Boards will have a smaller membership. There will be two new boards - the Board of Administration and the Board of Spiritual Life.

A recognition service was held on Sunday evening for four newly recorded ministers - Donald Cary, pastor at Capay Rancho; James Higgins, pastor at Walnut Creek; Klane Robison, associate pastor at Whittier; and Ronald Woodward,

associate secretary of the Yearly Meeting. Ernest Lamb spoke to the new ministers, and Paul Shugart preached on "The Spirit's Action in Salvation, in Strengthening and in Service."

Glena Nichols and Earl and Janice Perisho were introduced at the Missionary Rally, and spoke briefly. They are going to Alaska as missionaries. Charles and Maxine Ball reported on their recent trip to Guatemala.

Allen Bowman was the speaker on Sunday morning in Whittier. His subject was "Christ, The Wisdom of God."

As a group of Friends in California, we sensed the Holy Spirit's Presence, and under His leadership, we pray for His power, as we go forward to serve God and others.

—Linda Townsend

Year Of Progress At High Point Meeting

With the close of the fiscal year, High Point, N.C.. Meeting marks the end of one of its most fruitful years.

In the past five years, since moving into the present Meeting House, the debt has been cut from $220,000 to only $22,000. By the end of August, 1962, the meeting hopes to be in the clear, financially.

A marked increase in the membership is noted. Forty-four new members have joined the meeting, bringing the total membership to 958. This year has also showed an increase in attendance at Sunday morning church school and at Meeting for Worship.

April 16-21 saw the second of the annual Religious Emphasis Weeks. Dr. O. Herschel Folger, pastor at the Congregational Christian Church in East Orange, N.J., was the guest speaker. He spoke to the Meetings on our relationship to Christ and His Church with special emphasis on Christ, others, and ourselves.

—Roger Franklin

Watseka, Ill., Friends 'Burn The Mortgage'

The Watseka, Ill., Friends Meeting has completed payment on its Meetinghouse and on July 30 was scheduled to have a service of "burning the mortgage." Mary Hiatt, a former pastor, was to be the speaker at this service.

Worldwide Family of Friends Sensed In Canadian Yearly Meeting Sessions

Canadian Yearly Meeting of Friends convened at Pickering College June 23, with attendance much higher than in recent years. There were visitors from distant places including Japan, Winnipeg (representatives of Prairie Friends Meeting), Richmond, Ind., and the Philadelphia area. We were reminded not only by the presence of these visitors but by epistles which have been received from Yearly Meetings all over the world that there is a vital worldwide family of Friends.

The meeting met under the continuing threat due to disturbed international conditions and the first evening was devoted to a consideration of the work of the Quaker United Nations team in New York and to the future of the United Nations as an instrument devoted to world peace.

The meeting on Saturday evening was addressed by Yukiko Takahashi and by Sarah Swan, presenting Quaker work in the mission and education fields in Japan.

Meetings for worship were held at the old Quaker meetinghouse on Yonge Street and at the meetinghouse in the town of Newmarket. We were reminded that there could be definite inspiration for our lives if we seek to be channels for the passage of life from the Divine Source. The simile used was that of a reservoir channeling pure water for the benefit of arid, thirsty places.

In the evening, Clarence E. Pickett, for many years executive secretary of the American Friends Service Committee, spoke to a large audience on the subject "Quakers in the Sixties." He drew a realistic picture of the dangers facing the world from the possible use by design or accident of nuclear weapons. He called upon Friends to recognize the fact that materialistic power may be passing out of the hands of the West and urged that all efforts be made towards understanding the problems which face us and the necessity of striving for adequate solutions.

While the business sessions of the yearly meeting were concerned with the reporting of the various committees, there was a feeling of general optimism expressed in the desire for the development of Friends' work in Canada through the medium of area conferences and more adequate intervisitation between the different parts of the country.

The last evening was devoted to considering the problems involved in securing adequate leadership for the work of the Society. The necessity for effective and orderly dealing with the business of Friends; the deepening of the spiritual contributions in worship were recognized while at the same time the feeling was expressed that professionalism should be avoided. The discussion was active and sustained and many felt the session was a valuable one for the internal functioning and development of the yearly meeting.

Distinguished Alumni Awards for 1961 Given

Recipients of Friends University's Distinguished Alumni Awards for 1961 were Mrs. Mary Bacon Lynam of Burdette, Kansas; Dr. Howard Kershner of Wayne, N.J.; and Dr. H. Ernest Crow of Wichita, Kansas. Mrs. Lynam was cited for her outstanding leadership in the FU endowment program which has provided two new dormitories on the campus and for her leadership in many lay organizations. Dr. Kershner was recognized for his humanitaran and relief work as well as for his organizational leadership of the Christian Freedom Foundation, its journal "Christian Economics" and his regular broadcasting of news commentary.

Dr. Crow was honored for his outstanding teaching abilities and his exhaustive contribution through his students to the professions of medicine, bacteriology, genetics and the biological sciences. Friends University is in Wichita, Kansas.

A Memorable Day In Kingdom Building

By Herschel and Mildred Mendenhall

We recently spent a memorable day attending the dedication of a new meetinghouse at Turbo, Kenya. Dorothy Pitman, Ezina Wegesa (wife of Benjamin Wegesa), and some other African Friends from Lugulu picked us up at a junction near Broderick Falls on the main road that leads from Eldoret toward Uganda. Turning eastward, we climbed long gentle slopes from the valley of the Nzoia for about twenty miles to the small town of Turbo, which is about a thousand feet higher than Broderick Falls, and is likewise on the main line of the Uganda railroad.

This is in an area of the White Highlands in the Uasin Gishu District of Rift Valley Province, about twenty miles west of Eldoret, the government center of the district. Here we joined Joseph Wasike and a number of representatives from the meetings around Lugulu and Chwele.

The Friends at Turbo took us first to a home where we were served tea and sandwiches. Then we drove back on the road by which we had come for about a half mile to the site of the meetinghouse.

We found about 300 people gathered in a grove of large eucalyptus trees just above the road. Turning off on a little road, we drove up the steep grassy slope to an open space by the new meetinghouse, which was located on the side of the high ridge, looking out over an impressive view of plains and small mountains to the south. The meetinghouse was quite small, barely 25 x 20 feet on the inside, as the congregation is very small. When about six Friends of East Africa Yearly Meeting have migrated to one of these European areas, they gather in some other people and start a meeting.

Cans Made The Roof

Though small and built from very meager financial resources, the meetinghouse showed much loving preparation. The framework and walls were of the common pole and mud construction, but instead of using a thatch roof, the people had made a metal roof of five gallon kerosene and gasoline cans. Even the doors were made from this flattened metal, but both doors and roof were painted green, so that one hardly noticed the unusual construction.

A little picket-style fence of thin poles surrounded the building, a few feet from the walls, for protection from wandering livestock. Long banana leaves, standing against the fence all around the house like palm branches gave a festive air to the scene. Over the doorways were colorful decorations.

The people assembled in the grove, sitting on rows of "benches," which actually were poles about eight inches in diameter laid on the ground. A number of chairs had been provided for those on the "facing seats": elders, various officers of the meeting and others participating in the program, about fifty people. The program began at 11:30 and lasted until about 2 p.m.

Some of the Friends on the facing benches led the singing.

The program was opened with hearty singing of hymns, after which Benjamin Musundu, an assistant superintendent of the yearly meeting for that northern area, and several representatives of meetings spoke in honor of the occasion.

A history of the Meeting and the construction of the meetinghouse was given. There had been difficulty in finding a site for the building in the town of Turbo, but a European farmer had given this piece of land outside of town for their use.

Expressed Amazement

A well-educated young man from the Eldoret meeting related that a political meeting was being held that day in which he had some responsibility. When he had notified those in charge of the political meeting that he could not be present, they had asked why, and had expressed amazement that anyone would miss a political meeting to help dedicate a church. We felt glad that a number of the Friends in Kenya are showing that kind of faithfulness.

Various special numbers in song were presented by small choirs from different meetings of the area, such as Eldoret, Turbo and Soy, which is another settler town fifteen miles to the north. One trend which pleases us is the fact that in these musical groups one can see several people (most of them

The crowd streamed up the hill to the new meetinghouse to witness the unlocking ceremony. Only a hundred people were able to crowd inside for the brief dedication ceremony.

young people) with the sharper features and lighter skin and sometimes with pierced ears, which show that they are Nandis, a tribe of much different background, which warred fiercely against the other tribes in earlier days.

After about half the program was finished, we all walked up the hill for the official opening of the meetinghouse. Prayer was offered outside the door. Then the gate and the door were unlocked and about 100 of us (all who could find standing room) went inside for a brief dedication service. Then we returned to the grove, where Dorothy Pitman gave the principal message of the day. She stressed the fact that we were dedicating not only the new building, but also all the people of the Meeting to consecrated service to God and to the people of the community who need the Gospel message.

An unusual feature of the day was that a settler and his mother were present at the service and had a meal with us after the meeting in the home to which we had gone for tea. They were from Soy and had brought several workers from their ranch to the meeting. In fact, the man of the house where we ate was the head man on this settler's ranch. The African host served the food himself, rather than having his wife do it, and the rancher commented on his skill at various kinds of work on the ranch, as well as at his home. The rancher and his mother were Afrikaans, and the mother told us some of her experiences when she came to Kenya with her father from South Africa in 1906, when she was seven years old.

This day showed us another facet of the many-sided growth of our meetings in East Africa Yearly Meeting.

Mission Field News Notes

Ramallah, Jordan

Lois Snyder is coming home on furlough from Friends Ramallah Mission in Jordan having completed a four-year term of service as teacher and bookkeeper in Friends Girls School. She expects to arrive in Indianapolis, Ind., August 15, in time to attend Western Yearly Meeting.

Harold and Evelyn Smuck, with their three children are returning to the United States on furlough from Friends Ramallah Mission, Jordan, after a four-year term of service in the principalship of Friends Boys School. They expect to arrive in Los Angeles by boat September 25, and then go to Indiana, stopping in Colorado Springs for a visit with relatives.

Robert Bassett

Irene Bassett and Edwin

Martha Bassett

T. Robert and Irene Bassett, who served so acceptably in the principalship of Friends Boys School in 1951-52, during the furlough of A. Willard and Christina Jones, have consented to serve in this capacity again.

Robert Bassett was to go to Ramallah by air, arriving August 1, to get the affairs of the school well in hand before the departure of Harold Smuck. His wife Irene, their daughter Martha, 15, and their son Edwin, 7, will follow by ship, arriving in Beirut Oct. 2.

The Bassett family are glad to be returning to the work and associations which they enjoyed before in Ramallah. Robert Bassett is well qualified for the principalship, with a doctor's degree in education from Temple University, Philadelphia, four years' experience as principal of the American Community School, Beirut, Lebanon, and five years' experience as principal of the Columbus Boychoir School at Princeton, N. J. His musical gifts are a great asset to a school. He plays both piano and organ and directs orchestras and choirs.

Robert Bassett is a recorded minister (Moravian Church) and has had five years' pastoral experience. He feels a deep concern for the religious life of the school, and community.

Irene Bassett is a registered nurse. In 1951-52 she taught home nursing in Friends Girls School. She will be able to carry on the valuable service given by Evelyn Smuck, in caring for the health of the school.

Kenya

Charles and Ruth Alber with their three children are returning to the United States on furlough, on completion of a four-year term of service in Friends Africa Mission, where Charles taught in the Teacher Training College and took on the supervision of the print shop because of a deep concern for the production of Christian literature for the people of Kenya. Leaving Nairobi August 2, they expect to spend a few days at the Friends Ramallah Mission, Jordan, enroute to the United States, and arrive at Indianapolis airport Aug. 15. They expect to attend Indiana Yearly Meeting for at least a part of the sessions.

Louis and Shirley Lock with their three children arrived in New York June 5, returning from Africa after their second four-year term of service in Friends Africa Mission, where Louis Lock was a teacher in the Teacher Training College. Louis Lock is attending summer school in Newark, New Jersey.

Herbert and Beatrice Kimball arrived at Berkeley, Calif., June 2, following a period of service as principal and teacher in Friends Bible Institute, Friends Africa Mission, Kenya.

Logan and Opal Smith with their five-months-old daughter, Patty Mae, arrived at Dayton airport June 23, returning from service in Friends Africa Mission. Logan is recovering from a serious illness and expects to resume pastoral work in the fall. Their son Tom graduates at the end of July from the Rift Valley Academy at Kijabe, Kenya, where he has made an excellent record. He will leave Kenya Aug. 4, by air, travelling with a classmate. Tom has been accepted for the fall term at Earlham College.

Western's Hospitality Chairman Announced

Chairman of Hospitality during the sessions of Western Yearly Meeting, August 15 to 20, is Mrs. Norris Bryant, 306 E. Main St., Plainfield, Ind. Phone Te 9-4159.

'Thy Will Be Done'

Douglas Steere challenges us with the theme of the Young Friends Conference scheduled Sept. 2-9

By Douglas Steere

"Thy Will Be Done" - The Spiritual Basis of Our Christian Service.

The Young Friends of North America who have chosen Jesus' words from the Lord's Prayer, "Thy will be done," have laid hold of the bench-mark, that surveyor's point to which all readings return and from which all measurements go out.

For differences of worship, differences in theological accent, differences in latitude on contact with the world, all tend to drop back into place, when we open our souls to ask what is implied when we pray that prayer. What audacity to believe that this cry of the heart's prayer is to be taken seriously - that here and now, that here in the situation in which I stand, the will of the living God may be carried out. Do you believe it? Do you think that there is a power which can know at first hand, that is playing upon this situation, which can overcome the bent world's distortion, which can swim through my own mixture of motives and can have its undivided sway? Are you aware of it when you make a decision? Do you act as though there were such a power?

A Friend told me of a man in a Glasgow hospital who one day gave way to the power of God and had his stubborn asthma lifted from him and as he breathed freely once more, he turned to his companion and said "Good God, the Bible **is** true after all."

Do you believe however that even though God's will can swim through the heats of our desire and the world's desire and can draw these semi-autonomous forces into its wash, that you and I can know what that will is? Surely that is too much. How can my tiny eye cup hold the thundering cataract of the torrent of God's will? "O God, thy sea is so great and my boat is so small." Have you tried? Are you open to find what the surprise of joy means? Are you open to find what the failure, the pain, the suffering mean? Have you been brought low by something that you have done and have you sat in the ashes of the humiliation and waited patiently to see what this was meant to tell you about the will of the Loving One who never lets us go? Have you taken the faintest thread of a clue - like the hint of what a dream might have meant - and sat quietly with it and then let it work in you without talking of it until, returning to it, there was a lowering of the threshold and now you knew what was being prepared for you? If you have felt the stirrings of what everything that happens means, if you have known what is meant by the assertion that in this world there are no accidents, if you are less interested in things merely happening but in what they mean and what they mean for you, then you are on the way. The sense of the Providence of God is a mighty help and it is all wrapped up in the supposition that "Thy Will" is knowable; that "Thy Will" is never quiescent but always besieging our souls, restoring our frayed and girdled arteries, that something is going on, something terribly important, and that if we were really aware we should be getting the signals and sharing in this beckoning that draws the world by its own inward yearning into the sweep of this radiating love.

But the "Be Done." How can we move from dream to reality, from the idea to the incarnation? Is that in our hands? The Lord's prayer implies that it is and that we are agents. "Christ has no hands but yours, no lips but yours . . ." But the condition of this is that we have to carry out the minute thing that was asked of us. If you are not faithful in the little things, then the big things never come out. If we are given a concern, it must be carried out or we suffer from "Light Poisoning." No matter how small the concern, utter faithfulness in carrying it out is the inevitable condition of getting further light.

A wonderful French girl who died at 34 when she was helping the Free French Forces in London, tells about the way in which Christ walked into her life freshly each day. She simply said the Lord's prayer through with **absolute attention.** If she faltered once, she went to the beginning again and started over. Out of this absolute attention came the disclosures that lifted her life and her service to her time. What would happen if each day between now and when the conference is held in September, we should pause for a time, settle ourselves where we are not likely to be disturbed and then quietly and gently and with absolute attention ask God what is the work for us at this point in our lives if "Thy will be done"? All the working papers in the world could not improve on such a daily experience as preparation for the conference. And for those who cannot make the journey to Mecca, who are no longer Young Friends or can not get away or who are supporting some Young Friends who should go and be there in the flesh. What about us? How could we join this experience more helpfully, than that in this daily coming into the presence of this will and its tugs at the sleeve for us, we draw in these Young Friends, and our beloved Society which will move ever more swiftly into their hands, and the needs of the world and be still in the midst of all. What support could we give our Young Friends beyond this? **Thy Will Be Done.**

(Editor's Note: The North American Young Friends Conference which will center on this theme is to be held at Lake Koronis Assembly Grounds near Paynesville, Minn., from September 2-9, 1961. Further information can be obtained from Young Friends Conference, Box 447, Earlham College, Richmond, Indiana.)

Should you subscribe to Quaker Life for someone else? Send $1 or more for a year's subscription to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

INTERNATIONAL LESSON BACKGROUND

Hospitality A Sacrament

(To accompany Penn Adult Quarterly lessons for July, August, September, 1961)

Among the many personal and social graces that stand out in our study of these interesting personalities is that of hospitality. The gracious welcome in the homes of Martha and Mary, Lydia, Aquila and Priscilla, and at least two hosts by the name of Gaius, shines throughout these lessons.

In the East, especially in Bible times, hospitality was more than a voluntary virtue—it was a veritable sacrament involving sacred obligation. To "take salt" with another or to break bread together creates mutual bonds as strong as those of "compadres" (godparents) in Mexico. As Edwin Markham expresses it:

We have broken our bread
together and now we part,
We have broken the bread of
the mind and the bread
of the heart;
We may never meet again
till another star,
But we shall be friends together
wherever we are.

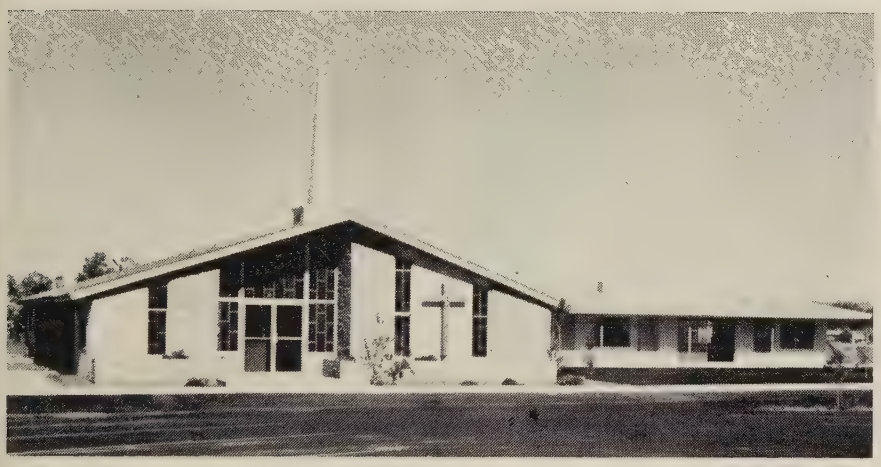
"Do not neglect to show hospitality to strangers," counsels the writer of the letter to the Hebrews, "for thereby some have entertained angels unawares." Like the two disciples on the road to Emmaus who entertained the crucified Lord unawares, or those who found they had ministered to the Master himself when they had received and cared for "one of the least of these," we can seldom anticipate the joy and blessing that comes from practicing generous hospitality.

But it does cost and some miss this blessing because they don't want to "be put out." In the **Interpreters' Bible** (vol. 3, page 120), Ralph Sockman points out that "to make room for God in our lives is to 'put ourselves out.' And those who will not be 'put out' for him separate themselves from him and stunt their growth. The ego is like a cell which over-asserts itself and causes cancer. The self-centered, self-willed person who wants everything, even his religion, adjusted to suit his own convenience is starting a dangerous cancerous growth within his spirit. The gods of comfort lead but to the grave."

Theodore P. Ferris in his comments on Lydia's hospitality in the **Interpreters' Bible** (vol. 9, page 218), says: "To share one's home with other people is to that extent sharing one's life. It has often been said that you never know a man until you live under the same roof with him. To offer a man the hospitality of your home is to offer him an entrance into the sacred precincts of your life. In Christianity, hospitality is the expression in action of that brotherhood for which Christ died, a demonstration of the family of God."

—Douglas L. Parker

California Friends Dedicate Woodlake



Dedication of the new Woodlake Avenue Friends Church at Canoga Park, Calif., was held May 21, with more than 200 Friends of California Yearly Meeting in attendance. The choir from Arcadia Friends Church, the group setting up this new meeting, provided music, and Keith Sarver, superintendent of California Yearly Meeting spoke on "The Church Needs You."

A project of California Yearly Meeting's Evangelistic and Church Extension Board, this new meeting, located on a five-acre site and costing $50,000, was purchased by the board in February, 1960. It is located in one of Southern California's fast growing communities — ten years ago Canoga Park's population was 7,000; today it is over 70,000 with expectations that by 1980 it will be a metropolitan center of more than 700,000.

LaVern Hadley, an architect and member of the meeting, drew the plans for the building which was erected and finished at a cost approximating $44,000. Many hours of labor were donated by local Friends and men of the Yearly Meeting.

The chapel will seat about 150 persons. Also part of the building are the church office, pastor's study, choir room and prayer room. The wing includes the fellowship hall (which can be converted into five class rooms), a nursery, kitchen and rest rooms. The building is air-conditioned.

Billy Lewis, pastor, came to California in September, 1959, to organize the meeting and oversee the building program. There has been a good response from the community, with attendance averaging 75 in morning worship, which first began on March 5. Friends are invited to visit this new church when traveling in Southern California.

Oakwood Completes 165 Years Of Service

Forty-four students were graduated from Oakwood School, Poughkeepsie, New York, on June 10, marking the completion of 165 years of education service. Hugh Borton, president of Haverford College, was principal speaker at the commencement exercises when Charles Hutton, headmaster of Oakwood School, presided and awarded diplomas. Scripture was read by Alson Van Wagner, president of the Oakwood School Board of Managers.

CONFERENCE ASKS

Do We Really Care?

Arnold Toynbee, world historian, has said, "Our age will be well remembered not for its horrifying crimes or its astonishing inventions but because it is the first generation since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race."

On June 15 and 16, at the Shoreham Hotel in Washington, more than a thousand delegates from throughout the United States gave serious thought to the idea historian Toynbee referred to. What this country has done through the Marshall Plan, the Point Four Program and Foreign Aid, and how to do it better was the subject of the speeches and discussions of the Eighth National Conference on International Economic and Social Development.

Addresses by government leaders, including President Kennedy, cabinet members, senators, Congressmen, and state governors headlined the conference. Experts in the areas of land reform, food, health, housing, education, and other social concerns shared their experiences in the foreign aid program and their suggestions for making it more effective.

In speech after speech, what one heard was both inspiring and challenging - inspiring because of the good accomplished by our tax dollars, challenging because of tremendous human need in most of our world.

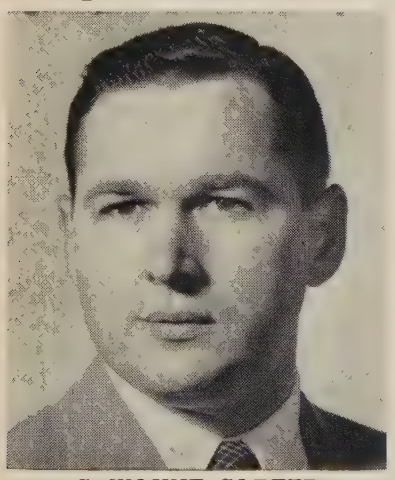
A medical doctor told of a celebration being held in a village in Iran one October day when he visited it. On inquiry he was told two events were being celebrated. One: for the first time in years they had a sufficient grain supply. An American team had sprayed for mosquitos and brought relief from malaria. Therefore, the people were well enough to harvest their grain.

The other reason for the fiesta was that that day a baby was 40 days old, the only village baby to survive that year because an American nurse was present at birth.

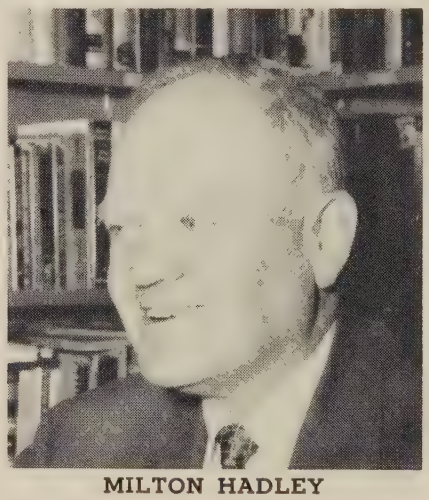
The purpose and spirit of the conference were well expressed by Senator Humphrey who said, "We have declared war on our ancient enemies - ignorance, hunger, poverty, disease . . . What the world needs to know is that we care."

—J. Stuart Innerst

Two Central Office Staff Members Accept Pastorates In Indiana



C. WAYNE CARTER



MILTON HADLEY

C. Wayne Carter, Secretary of the Youth Department of the Five Years Meeting since 1955, has resigned, to become minister of the Irvington Friends Meeting in Indianapolis. With his wife, the former Betsy Parker, and their three children, John, Bobby, and Betty Lynn, he will begin this full-time pastorate on September 1. This has been a part-time pastorate recently served by J. Mervin Poole.

Construction of a new meetinghouse is planned by Irvington Friends on ground they own near the East Gate shopping center at the east end of Indianapolis.

Before coming to the Five Years Meeting offices, Wayne Carter had taught two years at Friendsville Academy, Friendsville, Tenn., and served two years as Secretary of Homewood Meeting in Baltimore, Md. For the past two years he has been minister of the West River Meeting near Hagerstown, Indiana.

Milton Hadley, who has been secretary of the Board on Peace and Social Concerns of the Five Years Meeting since 1957, has accepted a call to the West Newton Friends Meeting, West Newton, Ind., effective September 1. A 1920 graduate of Earlham College, previously Milton Hadley has served other Friends meetings in New England, North Carolina, Western and Indiana yearly meetings.

Milton and Freda Hadley are the parents of Dr. David Hadley of Friends Africa Mission, Kenya, East Africa; of Clarabel Marstaller, wife of Louis Marstaller who is secretary of New England Yearly Meeting; of J. Marcus Hadley of Rivera, Calif.; and of Ruth Marstaller, wife of William C. Marstaller of Lisbon Falls, Maine.

U.S. Education Sought By African Students

American colleges and universities rate high with African students, according to a **Haverford College** official recently returned from a tour of Africa. These students are anxious to come to the U.S. to study. Dr. Archibald McIntosh, vice president and director of admissions at Haverford visited with Dr. David Henry, admissions director at Harvard University and coordinator of the African Scholarship Program of American Universities. It is hoped that as many as 200 African students will be granted four-year scholarships for study in the U.S. next year.

This Program is the follow-up of a pilot program under way this year in which 24 Nigerian students are studying at various schools, including Haverford.

Friends Study Race Relations

By Milton H. Hadley

One hundred twenty-five Friends from 60 Meetings and 16 Yearly Meetings met at Earlham College, Richmond, Ind., June 19 to 24 for the Third National Conference of Friends on Race Relations. This was sponsored by the Friends World Committee for Consultation, American Section, and Fellowship Council. Being a "working conference," it not only heard speakers and panels, but all Friends participated in workshops on housing, voting, employment and education, considering as paramount equal opportunity to exercise individual rights and use individual abilities. Workshops were led by Wilbur Lew, James Fleming, Harold Hatcher, William Bagwell and "Ted" Peters.

Basis for part of the conference was the 250 replies received from the questionnaire sent to 700 Friends Meetings in the US. What did these answers tell? While considering race relations important, few meetings as corporate bodies are past the talking stage, and even the number of individuals creatively involved represents a small proportion.

Some very significant projects are going on, however, sponsored wholly or partially by Friends. There is growing acceptance of the idea that "friendly persuasion" is not enough, that direct-action projects such as the sit-ins are necessary, especially in view of the terrible handicap which poor U.S. race relations puts on our foreign relations. Over 73% of mankind is now non-white.

Of the meetings reporting, 27 have Negro members, but the only predominantly non-white meetings in the U.S. are Mexican and Cuban. Only three meetings said they would not accept Negro members. Only one meeting (in Maryland) seems nearly evenly divided between white and Negro members.

All Children Of God

Our basic concern about race lies in our belief that all people are children of God, created in His image. Jesus called us to a nonviolent ordering of society in race as elsewhere. The attitude of superiority is deep and strong, but has no part in God's love and is not found in the teaching of Christ. One great revolution of our time is found in the realm of expectations; now men are ardently insisting on their rights. We have tended to sweep this problem of race under our Quaker rug; even though the call is clear, the response is almost nil. So spoke Colin Bell in his keynote address.

Conformity, whether in Russia or America, is usually based on concealment of real thoughts and beliefs, while Christian peace is based on love in spite of disagreement. If you don't have tension, you can have neither stability nor growth. When tension results from the effort to remove injustice, it is usually justified. Often the prophets of Israel created terrific tension on behalf of the Lord.

In many cities, "urban redevelopment" has cut down the number of homes where Negroes are permitted to live. In Erie, Pa., over twice as many Negroes now live in an area 36 blocks less than lived in the larger area 20 years ago. Nonviolent action is to redeem, not to destroy. Often it means suffering on the part of the concerned. Nonviolence often is the means of reconciliation. Always the means to an end are as important as the end itself.

Personalization Needed

"There was a man (or a woman) sent from God whose name was ....." Does your name fit in here? When God sent Jesus, He personalized religion. This personalization of religion today is needed in all areas of life. In 1960, 48% of the Negroes lived in "the North." By now, probably one-half of our Negro population lives outside "the South."

These 125 Friends are concerned to carry their concern back to you who are so comfortable in your privileged position that you do not want to be disturbed. So now comes the real test—what will you do with this concern in those 60 meetings? What will you do with the letter and material being sent to all 700 Friends meetings?

The other nations of the world will not wait for our slow processes, asserted Patrick Malin, and "Jim Crow" is awfully tired."

Among speakers during the five-day conference were Colin Bell, executive secretary of the American Friends Service Committee; William Stuart Nelson, vice president of Howard University; Patrick M. Malin, executive secretary of the American Civil Liberties Union; Dr. G. James Fleming, professor of political science, Morgan College, Baltimore; Albert Bigelow, Cos Cob, Conn., a member of the first group of Freedom Riders who went into the South; Anna Jane Michener, Wichita, Kansas; John Yungblut, director of the Atlanta Friends Center; Nelson and Marian Fuson, Nashville, Tenn., and David Scull, Annandale, Virginia.

Conference chairman was Frank S. Loescher, Philadelphia, director of the United States-South Africa Leader Exchange Program.

Major Christian Unity Step Planned

A major step forward in the search for Christian unity is expected to be taken in the opening session of the Third Assembly of the World Council of Churches, November 18-December 6, in New Delhi, India. The Assembly theme is "Jesus Christ, the Light of the World."

The action will come when delegates of the WCC's 176 member churches are asked to approve plans for the integration of the World Council and the International Missionary Council. The required majority of the IMC's member councils have already approved integration.

The historic event will unite into one organization the two main bodies through which the search for unity has been crystallized in this generation. The International Missionary Council issued from the famous Edinburgh Conference of 1910.

Letters to the Quaker Life Editor

Cecil Hinshaw and George C. Hardin discussed "Disarmament: Unilateral or Universal?" in the Forum of the June issue.

* * *

Unilateral and Universal

I have an impulse to write about this difference. In part, at least, it seems that one real question is: When it appears that negotiation is completely broken down, and there is no hope for agreement, must a country at that point take unilateral action (either a small step or "initiative," or the whole jump of unilateral disarmament)? How do we know when this point is upon us?

Another question of growing importance: Is unilateral disarmament merely a technique (such as Stephen King-Hall is recommending for Britain now), or is it something far more than a strategy, and indeed a transforming power which changes the whole condition?

This same question appears in simpler form in the non-violent movement: Are we non-violent merely because knifing and gunning our white neighbors in, say, Alabama, failed, or because we have found a new force which indeed has the power to change men? In the early stages of the Montgomery bus boycott it was merely a tool, but later it became a "discipline in the hands of God."

Part of the problem is the lack of clarity about this first problem. Ray Wilson and the FCNL say "Negotiate, negotiate, negotiate." But the Committee for Non-Violent Action has concluded that we are beyond the negotiation stage and must now take the drastic step of unilateral disarmament.

—George C. Hardin
Philadelphia, Pa.

* * *

Largely Unilateral

It is good to see **Quaker Life** branch out into an organ of friendly persuasion and clear discussion of serious issues. I just wish to comment briefly on Cecil Hinshaw's and George Hardin's discussion of "Disarmament: Unilateral or Universal?"

Both prefer multilateral agreement to achieve the abolition of national military strength. They differ with regard to methods. I fail genuinely to disagree with either.

My point would be that current international relations and politics remain largely unilateral especially in the area of military power . . . I would argue that an effective effort, multilateral or otherwise, to secure disarmament will require a good number of unilateral decisions by individual nations to cease trusting suicidal weapons.

Friends may argue this, speaking truth to people of power by emphasizing their own disarmament in personal demonstrations and by emphasizing the expedience of the national policy to disarm. In our approach to people who disagree we must always be disarmingly frank and friendly.

—Richard Taylor
Cedar Rapids, Iowa

Latest On Tobacco

Those who would like the latest well-documented and extremely effective presentation of the harmful effects of tobacco smoking and its startling relationship, not only to deaths from cancer and heart disease, but on the general health of the smoker as well, should get Pamphlet #220A entitled, "Cigarettes and Health," published by Public Affairs Pamphlets, 22 East 38th Street, New York 16, New York. It is twenty pages and the cost is 25¢. No better or more complete information has come to my attention.

—Howard E. Kershner
New York City

Satisfied Reader

May a member of Philadelphia Yearly Meeting and a longtime subscriber to the Friends Journal and, before that, to the Friends Intelligencer, express much satisfaction with Quaker Life? I find that it differs sufficiently from the Friends Journal to make an excellent supplement. Between the two one can have a broad view of the beliefs and activities of Friends across the country.

It is good to observe in how many respects we are alike in opinions, and at the same time in willingness to accept the right of individual Friends to variation.

—Edith Reeves Solenberger
Lansdowne, Pa., Meeting

Cause for Wonder!

That much-respected British newspaper The Manchester Guardian, recently stated: "The great achievement of the Polaris submarines should not be allowed to obscure their risks. When one goes to sea, nuclear weapons pass out of the direct physical control of the United States government. For a month, or two months, the commander of the George Washington and his first-lieutenant are as effectively a nuclear power as, say, Britain or France."

The decision of war or peace is constantly in the hands of more and more people. Do we have adequate safeguards? And do we want nuclear weapons and know-how extended to more and more countries? I would hate to see China, or Cuba, have H-bombs and missiles. —Milton Hadley, Richmond, Indiana.

The July issue of Quaker Life placed an emphasis on aging and the aged and some of the questions Friends face.

* * *

Two More Ideas

. . . If this issue does develop a discussion of the problems of the aging and the aged within the Society of Friends, I would hope that additional articles would carry at least two more ideas.

The first idea is that people over the age of 65 are as different as any other group in the life span. This means that the needs of the people over 65 vary widely. It will be necessary for Friends to take care of some aged people, but there are many aged people who do not need anyone to take care of them. Also, in this same connection, providing care for older people runs all the way from hospitalization to conversation. Any discussion of older people in our society ought to make this point about individual differences quite clear.

The second idea is perhaps so obvious to Friends that it is not necessary to mention it—the direct relationship between a life of service and longevity. From what little information I have about the mature years, those persons who have something to do find the mature years golden. Many men

die shortly after their enforced retirement because they have lost a sense of purpose. Taking care of older people could be helping individuals to understand that a meaningful life is the best investment for a long life. A person who is living a meaningful life is typically not ill, not discouraged—but is a positive personality continuing to make a contribution rather than being a care while he is old. A meaningful life is a life of service. —Richard W. Burkhardt, Dean, Ball State Teachers College, Muncie, Ind.

It Could Happen

As I stood in silent appeal last winter outside the entrance to Fort Detrick at Frederick, Maryland, the U.S. Research Center for Development of Germ Warfare, I thought of the concerned people who would rejoice to see this factory for making germs transformed into a World Health Center.

This could happen if enough people would write to our President and to our legislators. This step would show the world we are in earnest about wanting to disarm.

Even the former top scientist at Fort Detrick, Dr. Theodor Rosebury, believes this. Last October he said, "So little is known about bacterial agents that even a limited attack could result in a world-wide epidemic. These weapons should be abandoned unilaterally and the $100 million appropriations for them in 1960 should be applied to non-secret public health work and medical center construction. Great Britain and Canada would undoubtedly follow suit. This may be the snowball over the edge to start the avalanche of world disarmament."

—Pearl Ewald

Friendsville Academy Names Staff Openings

Wayne C. Pence has recently terminated his period of alternative service, during which he served as farm manager for Friendsvillle Academy, Friendsville, Tennessee. He is a member of the Amboy, Ind., Meeting.

There is an opening for some conscientious objector to fill this position. Needed is farming experience, some mechanical ability, and ability to supervise student work, as well as teach. Also sought at Friendsville are other teachers at the high school level.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

The Story of Quakerism, by Elfrida Vipont, Bannisdale Press, London, $3.00.

Elfrida Vipont (Foulds) is one of today's great authorities on English Quakerism and its founding. It is fascinating to see Quaker history unfold under her pen.

We feel ourselves on Pendle Hill with George Fox, sharing his vision, and in the gathering of the Valiant Sixty. We are amazed at the speed with which Quakerism spread over England, to the Continent, and finally in the American colonies. We are taken into the prisons and almost feel the sufferings. We see the pleadings of Quaker causes before Cromwell and Charles II and James II. It is exciting to read here the story of the son of Sir Admiral Penn, who became a most influential leader of the Society.

We go with Fox in 1671 to America, visiting Barbados and Jamaica, and then making his circuit of visitation from New England to North Carolina. And we hear Margaret Fell Fox speak, "While I breathe upon the earth that I shall stand for God and Truth." There are accounts also of Elizabeth Fry, Robert Barclay and other prominent Quakers.

As would be expected, not much space is given to American Quakerism, but there is a good report of our united war relief. There are 32 fine pictures, a splendid index and notes of other recommended books on Quakerism.

—Lila Henley

* * *

The Pace of a Hen by Josephine Moffett Benton. The Christian Education Press, Philadelphia, Pa., 1961. $2.50.

This small book of one hundred pages brings a freshness of spirit and a joyful insight to purpose in life for the busy housewife and mother who so often feels unintegrated and fragmented by her "many selves" yearning to be fulfilled.

Josephine Benton humbly explains that the writing of this book grew out of the Pendle Hill pamphlet **Martha and Mary,** in which she said to women that our lives are not a matter of choice between a Martha or a Mary role but a reconciliation "of the diverse facets of almost every woman's nature". "Her (the modern woman's) scattered life does indeed resemble the pace of a hen."

This "pace" perhaps suggests going in circles, but it also suggests "a wholesome one in rhythm with the universe." Rather than circles in our life patterns we find we fit into cycles which for each of us can form a "pattern for wholeness." This pattern grows from the symbol of the cross with its horizontal bars suggesting work-family, and its upright bar of recreation-prayer. Love is the "golden thread running throughout the pattern."

The reader says to herself many times as she reads, "this book was meant for me!" A balance in slow pace is needed.

—Ruth Koehring

* * *

The Journal of John Woolman and **A Plea for the Poor.** The John Greenleaf Whittier edition text. Introduction by Frederick B. Tolles, Corinth Books Inc. 2, New York, 1961, Paperback, 249 pages, $1.75.

The quotation from Charles Lamb, "Get the writings of John Woolman by heart," can now be "Get the writings of John Woolman in paperback." A service has been rendered our age by this well-bound and sewed paperback edition of this "Spiritual Autiobiography of a great Colonial Quaker."

The interesting but largely outdated introductory essay by Whittier has been replaced by a far more relevant and significant one by Frederick B. Tolles. This American Experience Series edition uses the Whittier text, deleting all written by others about Woolman's last days.

Two facts ought to recommend this edition to Friends and others: its availability in a cheap form and Professor Tolles' penetrating introduction.

—Lester Figgins

Have you renewed your Quaker Life subscription - or gotten someone else one? Write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

MUSIC FOR MEETING

By Ida Mae Miller

REAFFIRMATION - 1961

When early Friends preached throughout England 300 years ago they spoke and wrote of the sacramental nature of the **whole** of life when it was "under the leading of the Spirit." Contemporary Friends still hold this testimony at the center of their corporate thinking.

How does this idea affect the music we Quakers sing, play, and listen to daily? What qualities are inherent in the music which is sacramental in our lives?

Music must refresh our spirits; it must recreate us. Families learn the wonderful renewal possible when they enjoy music together. Little children find magic in songs as they play.

Music must heighten the experiences of daily living and of the most sacred moments of our lives. Often we express the joy of a new day as we sing or whistle a happy tune. Mothers' lullabies, fun songs for campers, and our hymns in the Meeting for Worship all fulfill this idea. Every wedding is the richer for "O Perfect Love." Every memorial service blesses us as we express our faith in the Almighty with "Our God, Our Help in Ages Past."

Music must express the innermost desires of our hearts. How truly the music we sing and play indicates the level of our aspirations! (In one sense every song we sing is a prayer.)

Music must ennoble our lives whenever it reaches beyond our present condition. This is most evident in the music we choose to hear. Only as we increase our awareness of the best music do we raise our level of listening. Our musical knowledge constantly expands if we listen well.

Finally, music must kindle our understanding—of ourselves, other people, and the Infinite. Music is a universal revealer if we choose to listen aright.

We Quakers of 1961 reaffirm that our lives are a sacrament. We offer them unto Thee, O Lord!

"Battle is joined, more or less openly, whenever a group of children invade a public vehicle."

—Barzun

NEWS

Soviet-U.S. Seminar Planned This Month

An experimental, international seminar, under the auspices of the American Friends Service Committee, will be held from August 19 to September 6 at the Oakwood School in Poughkeepsie, New York.

This is the second in a series of two such seminars resulting from negotiations conducted by the Service Committee with Soviet officials in the winter of 1960. The agreement was achieved within the general framework of the U.S.-U.S.S.R. Cultural Exchange Program negotiated between the two governments. The first of the series of two experimental, reciprocal, international seminars was held in Leningrad last summer.

The formula stipulates a total of 40 participants for each seminar, 20 invited by the U.S.S.R. Committee of Youth Organizations, 20 by the American Friends Service Committee.

Twelve of the former group are from the Soviet Union and eight from other countries; 12 of the AFSC invitees are from the U.S. and 8 from other countries. The Soviet and American organizations supply two discussion leaders each. The host organization supplies the Chairman.

Theme and topics for discussion are mutually determined. An important aspect of the plans has been agreement that all discussions will be private and attended only by registered members of the seminars; there are no formulated conclusions or resolutions, nor public statements on issues discussed or on personally expressed opinions.

Roy Clampitt Honored by Grinnell

Roy J. Clampitt, Friend of New Providence, Iowa, was honored in early June by his alma mater, Grinnell College in Grinnell, Iowa, as he was named one of the school's outstanding alumni. Roy Clampitt, a Phi Beta Kappa graduate at Grinnell in 1911, now is a member of the American Friends Service Committee regional staff in Des Moines.

Mentioned in the citation were Roy Clampitt's increasing awareness, following his army service in World War I, that the "war to end war" had failed, and his devotion to peace-making. He has served as chairman of Iowa Yearly Meeting's Peace and Service Committee, was instrumental in establishment of the Scattergood Hostel for Jewish refugees (near West Branch, Iowa), has helped with relief projects in Iowa, work in Mexico, and relocation of refugees in this country.

Ezra Ellis New Pastor at Whittier First Friends

First Friends Church of Whittier, the largest Quaker church in the United States, has called E. Ezra Ellis, vice president of the Southern

EZRA ELLIS

California School of Theology at Claremont to be its minister. R. Jackson Gauldin, clerk of the Monthly Meeting, announced that Ezra Ellis is expected to assume his duties in September. He will also be a lecturer in religion one class a semester at Whittier College.

He began his work at the School of Theology in April 1958. A Methodist minister since 1938 he former-

THE QUAKER HILL RESIDENCE
Offers warm hospitality, comfortable rooms, restful surroundings.
Attractive rates for overnight accommodations for individuals, families or groups.
Come for a meal, a day, or for longer periods.
For rates write to:
Quaker Hill Residence
10 Quaker Hill Drive
Richmond, Indiana

ly served the Methodist Church at North Glendale in Glendale, Wesley in Minneapolis and St. Paul's in San Bernardino. While attending Whittier College he was a member and on the staff of the Friends Church which now calls him as pastor. He also was a YMCA secretary and served for two years with the National Council of YMCA's.

In transferring denominations Ezra Ellis will continue his ecumenical heritage. His grandfather was a Baptist preacher, he was raised in the Christian or Disciples of Christ Church and he worked for a time in the Presbyterian Church as well as being a Friend. While serving at the School of Theology he has emphasized the ecumenical nature of the school by preaching in Congregational, Brethren, Mennonite, Baptist and other denominational pulpits.

Ezra and Winston Ellis were married at Portland, Ore., in 1931. They have three children: a son Don, a Boston University graduate; a daughter Kay who will graduate from UCLA this summer; and a daughter Susan who will enroll in Whittier College this fall.

New York Friends In Peace Witness

The Peace Witness at Times Square, N.Y., at Easter grew out of the concern of New York Meeting's Peace and Service Committee. Friends of the downstate region were invited, and five meetings served as sponsors: New York, Ridgewood, Rockland, Scarsdale and Summit. From Friday afternoon until Sunday morning the witnesses stood around the U.S. Armed Forces Recruiting Station on the traffic island in the middle of Times Square between 43rd and 44th streets.

Over 300 persons participated, at least 164 of them Friends. Present were Friends from Baltimore, Canadian, East Africa, London, Philadelphia, and New York yearly meetings. At sunrise on Easter morning a meeting for worship was held, and the vigil line was abandoned. Chairs were set up on the south end of the traffic island, and over 100 persons participated, with Howard and Henrietta Carey serving as overseers and a number of people speaking.

Coming Events

July 28-August 4 — New York Yearly Meeting, Silver Bay, New York.

August 4-9 — Baltimore Yearly Meeting, Western Maryland College, Westminster, Md.

August 8-11 — North Carolina Yearly Meeting, Guilford College, North Carolina.

August 12-17 — Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

August 15-20 — Western Yearly Meeting, Plainfield, Indiana.

August 17-22 — Iowa Yearly Meeting, College Ave., Oskaloosa, Iowa.

August 17-22 — Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio.

September 2-9—Young Friends Conference, Lake Koronis, Paynesville, Minn.

September 26-30 — Laboratory School for Yearly Meeting Leaders, Quaker Hill, Richmond, Ind.

October 23-25 — Friends National Conference on World Order, Richmond, Indiana.

Friends Represented at Prague Conference

Sixteen Friends from eight different countries were present at the All-Christian Peace Assembly, June 13 to 18, in Prague, Czechoslovakia. Word has been received from M. C. Morris that present at a meeting for worship on June 16 held at the Hotel International were Catherine Williamson, Volker Heine, Richard and Helen Ullman from England; Trevor Jepson of Wales; Andrew Brink of Canada; Deryck Siven of Finland; Ole Olden of Norway; Margarethe Lachmund, Magdalene Hager and Emil Fuchs of Germany; Dirck Meynen, Holland; Paul Sekiya of Japan; and Milton Mayer, M. C. and Elizabeth Morris of the U.S.

Cuban Friends Hold Jones Memorial

On June 3 the Friends of Gibara, Cuba, held a memorial service for May Jones, pioneer missionary to Cuba, who died May 13.

A message from the Gibara Monthly Meeting says in part: "The passing of our dear May Jones has caused much sorrow among us, but we know that now she will be in one of the mansions of the Heavenly Father. She was always very much concerned about us, and when she wrote us it was always with messages of hope and inspiration. At the memorial service many testimonials were given, expressing the love which people here have for her."

Ministers' Workshop in Laboratory School

A Workshop for 25 ministers led by Rachel Davis DuBois on "Quaker Conversations" is the newly-announced portion of the Laboratory School for Yearly Meeting Leaders which will be held September 26 to September 30 at Quaker Hill, Richmond, Ind. This workshop is called a new procedure which will aid in a deeper understanding of our churches' mission and meeting the members' needs.

Previously announced leaders for the Laboratory School are William H. Genne of the Department of Family Life, National Council of Churches, and David Castle of First Friends, Richmond, Ind. Russell Rees of the Board on Christian Education heads the planning committee and may be addressed for further information, 101 Quaker Hill Drive, Richmond, Ind. Other Friends responsible for the School are Esther Stranahan, David Scull and Jeanette Hadley.

Dealt with in the Laboratory School will be the areas of peace, social order, leadership education, adult program and family life. Registration costs, $5; food and lodging for four days, $18.50.

Church Women Organizations — Raise funds by selling nylon pocketbooks, perfume, hosiery, other items. Write for free catalog, S. J. Phillips, Box 18, Shermans Dale, Pa.

WHITTIER COLLEGE
Founded 1901 by the Society of Friends
1400 STUDENTS
CO-EDUCATIONAL LIBERAL ARTS COLLEGE
SUMMER SCHOOL AND GRADUATE SCHOOL
In the heart of Southern California,
15 miles from Los Angeles
Write: Director of Admissions, Whittier College, Whittier, California

Note to contributors: To make space for more articles and news notes, stories of deaths, marriages and births will contain only brief information in future issues. It is hoped this will allow more articles to appear in Quaker Life and is a policy being followed now by other Friends publications.

BIRTHS

Arvio—To Raymond and Cynthia Arvio of Pomona, New York, by adoption, a son, Heikki Markus, born in Finland on July 10, 1958. His parents and sisters, Jan, Rachel, Sarah and Leslie are members of West Chester Meeting, West Chester, Pennsylvania.

Bell — To John and Marilynn Weaver Bell, of Sheridan, Ind., members of Hortonville Meeting, on April 20, a daughter, Alice Diane.

Bennett — To J. C. and Barbara C. Bennett of Mount Airy, N.C., on April 22, a son, Christopher Todd.

Guyer — To Allison and Irene Guyer of Annapolis, Ill., on May 31, a daughter, Dianna Beth. They are members of Pleasant Grove Meeting, Hutsonville, Ill.

Hasty — To Arlen and Linda Hasty of Little Ridge Meeting, Fairmount, Ind., on June 19, a daughter, Jennifer.

McCleneghan — To Thomas J. and Mary Louise Lindley McCleneghan of Tucson, Ariz., on June 13, a daughter, Michele Suzanne.

Shelley — To Robert and Sandra Shelley of Little Ridge, Meeting, Fairmount, Ind., on Feb. 12, a daughter, Margaret Ann.

Shelton — To Laile and Carolyn Shelton of Little Ridge Meeting, Fairmount, Ind., on June 3, a son, Brian Hubert.

MARRIAGES

Briggs-Forsythe — Emily Anne Forsythe, daughter of James E. and Anne Z. Forsythe, and Albert W. Briggs Jr., member of University Friends Meeting, Wichita, Kansas, and son of Albert and Pearlanna Briggs, on June 18 at Florida Avenue Meeting House, Washington, D.C.

Burgan-Blackburn—Linda Blackburn of Summitville, Ind., to Armour Burgan, Jr., of Little Ridge Meeting, on June 18 at First Friends, Fairmount, Ind.

French-Rigsbee — Phyllis Joann Rigsbee to James J. French on June 25 at First Friends Church, Marion, Ind. Murray C. Johnson, pastor at Carmel, Ind., officiated.

McCracken-Ball—Jacqueline Marie Ball, member of East Whittier Friends Church, Whittier, Calif., and J. David McCracken, member of Woolson Friends Church, Richland, Iowa, on June 3 at William Penn College Chapel in Oskaloosa, Iowa, Charles S. Ball, father of the bride, minister.

McCracken-Cain—Catherine Cain of Columbus, Ohio, to Wilbur McCracken of Little Ridge Meeting on June 22 in the First Community Church, Columbus, Ohio.

Moore-Willcuts — Arlene Willcuts of Newberg, Oregon, to George H. Moore of Los Angeles, California, on March 3 at the West Chehalem parsonage near Newberg.

Walker-Peacock — Nancy Peacock of Pleasant Hill, Ohio, to Joel Walker of West Milton, Ohio, on June 24 at the Salem Church of the Brethren, Rev. Carl Cawood officiating, assisted by Lawrence Barker, pastor of West Milton Friends Meeting.

White-Yocum — Martha Louise Yocum of Alhambra, California, Meeting, to Edward Bailey White of Granada Heights Meeting, Whittier, California. The ceremony was performed by Verl Lindley and George E. Jenkins of Alhambra Friends Church.

The Quaker Life Business Directory

CORRIEDALE SHEEP

Good big yearling rams
Lambs for boys and girls

Minglewood Farms
J. H. Bone
R. R. 8 Lafayette, Indiana

LOYAL SEEDS

FOSTER - KENDALL COMPANY

Carmel, Indiana

NEFF AND NUSBAUM

Footwear for All the Family

700 Main St. Richmond, Indiana

"THE BEST"
PEONIES
KREKLER FARMS
Somerville, Ohio
1000 KINDS

The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

DEATHS

Christensen — Hulda Christensen in West Liberty, Iowa, on May 18, age 75. Born June 27, 1885, in Finland, she was married on May 11, 1907 to Jens Christensen. She was a member of West Branch Friends Church. Survivors include one son, two daughters, five grandchildren and two great-grandchildren.

Goom — Kenneth Goom, on June 30, in hospital at Hounslow, London. He was 49. Survived by the widow, Helen Goom, and three daughters, Susan, Bridget and Deborah.

Haworth — Charles C. Haworth, 87, at Newberg, Ore., May 24. Born at Thorntown, Ind., April 15, 1874, he was the son of William and Abigail Haworth. He attended various Friends schools and graduated from Penn College in 1899. He was recorded a minister in 1900, and both he and his wife, Orpha Hull Haworth, served as missionaries in Cuba for twenty years. She died in 1926. He served as pastor of Friends churches in Oregon, and taught Spanish at Willamette University, Salem, Ore., for 17 years and five years at George Fox College. He is survived by his second wife, Bertha McCracken Haworth, two daughters, a son, and a sister, and five grandchildren. Funeral services were held at Newberg Friends Church with Glen Rinard and Levi T. Pennington officiating.

Helms — Leona Helms, member of Centerville, Ind., Friends Meeting for many years and served as recording clerk and active in the affairs of the church. She was born March 30, 1886, and died January 5. Surviving are two sons, a daughter, and two grandchildren.

Hollingsworth — Luda Hollings-

worth of Topeka, Kansas, on June 20. She was a member of Ackworth Meeting in Iowa most of her life. A graduate of Penn College in 1903, she had been with her husband, Emory Hollingsworth, during his years of study and teaching in various colleges. Burial was in the Ackworth cemetery, June 24.

Jones — Arthur Jones, 81, pastor of the Winthrop Center Friends Church, Winthrop, Maine, died June 25 in a local nursing home. He was born in 1880 in Tonganoxie, Kansas, was graduated from Friends University in Wichita, Kansas; and served for 53 years as pastor of the Winthrop Friends Church, beginning as a student pastor while attending Yale Divinity School. He also held pastorates in Kansas City, Mo., and Lynn, Mass., and was presiding officer of the New England Yearly Meeting of Friends for eleven years. He had been vice president of the Interdenominational Commission of Maine, and trustee of Oak Grove School for 40 years. He served as president of the Maine Children's Home Society; was a member of the Winthrop School Committee and chairman of the High School Building Committee. He was active in Red Cross work in France during World War I. He was married to Florence Davis of Aurora, Illinois, who died in 1946. Surviving are two daughters, a sister, and four grandchildren.

Lancaster — Virgil J. Lancaster, on April 17, at Turlock, Calif., age 81. Born near Zearing, Iowa, Nov. 19, 1879, he was the son of Aaron and Emma Greene Lancaster. He attended the Academy at New Providence, Iowa, and in 1900 was married to Laura B. Wood, who died in 1920. They had homesteaded in Lyman County, South Dakota, then moving to Denair, Calif. In 1926 he was married to Mildred Hollingsworth.

He had been an elder in the Denair Meeting for 50 years. Also surviving are two sisters, two grandchildren and one great-grandchild. Services and burial in Denair, Rodney Houts, minister.

Mardock — Isaac A. Mardock, 91, at Newberg, Ore., June 12. Funeral services were held at Newberg Friends Church on June 15 with Glen Rinard and Charles Beals officiating. Born January 28, 1870, near Des Moines, Iowa, he came to the Newberg area in 1919, with his wife, Mary Myrtle, who survives. Also surviving are a son, two daughters, a sister, eight grandchildren and 19 great-grandchildren.

Petersen — August Petersen in Iowa City, Iowa, June 10, age 90. Born in Denmark on February 21, 1871, he was a farmer in the Springdale and West Branch area until retirement in 1942. He was a member of the West Branch Friends Church. Surviving are his wife, Lulu Spence Petersen; two daughters, three sons, and grandchildren. Services were in the Friends church, Clifford Wolfe and Irma Guthrie, ministers.

Rusk — Dolly Rusk, member of Centerville, Ind., Friends Meeting since 1947. She served as recording clerk and as elder and also served on various committees and was active in church affairs. She was born December 15, 1890, and died last December 29. Surviving are her husband, Herbert, one son, and one grandchild.

Smalley — Dora Green Smalley, born at Pleasant Hill, Ohio, July 30, 1875. She was married in 1893 to A. L. Smalley who preceded her in death July 12, 1913. A lifelong resident of Miami County, Ohio, she was a member of West Milton Friends Meeting. Lawrence Barker was in charge of the services. Surviving are a daughter, two grandchildren, five great-grandchildren and several nieces and nephews.

Stum — Ellen Lancaster Stum of Anderson, Indiana, Friends Meeting, age 80. Surviving are one daughter, five sons, several grandchildren and great-grandchildren; four sisters and two brothers. She was buried at Carmel, Indiana, on June 13, Raymond Breaker, minister.

Wilson — Grace Wilson, widow of Herlan Wilson, was a member of Centerville, Ind., Friends Meeting since 1954. She was an Elder and on the Stewardship Committee. Born July 10, 1878, she died last October 22. Surviving are one brother, one sister, one step-son.

LOCAL MEETING DIRECTORY

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix — 17th St. & Glendale Avenue: Meeting for Worship, 9 a.m. (during the summer). Shirley Helfinger, Clerk, 1002 E. Las Palmaritas Dr., Phoenix 20.

Tucson — Friends Meeting, 129 No. Warren Ave.: Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship, 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway, 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor. Phone TH 3-7531.

Citrus Heights — Friends Church, 7600 Old Auburn Road (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World): Sunday School, 9:45 a.m.; Worship, 10:45 a.m.; C.E., 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed., 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. David C. Le Shana, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles — Meeting, 11 a.m., Univ. Meth. Church, 4th floor; 817 W. 34th St.

Pasadena — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier — First Friends Church, Philadelphia S. & Washington Ave.: Unprogrammed Meeting, 9 a.m.; Morning Worship, 9:45 a.m. during July and August; Young People's groups, 7 p.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; R. Ernest Lamb, Interim Minister. Phone OX 3-4248.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway — Ordway Friends Church, Arkansas and Ind. St.: Sunday School, 10 a.m.; Worship Service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colo.

CONNECTICUT

Hartford — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach — No Meetings until September. For information call Clinton 2-2333 or Orange 7-5769.

Gainesville — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville — Meeting for Worship at 11 a.m. Phone EVergreen 9-4345.

Miami — Tenth Avenue Friends Meeting: Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg — Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, one block east of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Phone WOodlawn 8-2040.

INDIANA

Anderson — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C.E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carthage — Friends Meeting, South Main St. Bible School 9:30 a.m. Morning Worship 10:30. Herman A. Parker, Minister.

Carmel — Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville — Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville — Friends Meeting, R. 3, Sheridan, 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis — Lanthorn Friends Meeting, 1050 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis — First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Kokomo — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette — Farmers Institute Friends (10 miles southwest of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m.; Broadcast WBAT, 1440 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie — Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle — Friends Meeting, 503 South Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond — First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Salem — Blue River Friends Meeting (3 miles N.E. of Salem). Bible School 9:30 a.m. Worship Service 10:30 a.m. Marvin Hocksema, Minister.

Spiceland — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: Sunday School, 9:30; Worship, 10:30.

IOWA

Des Moines — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa — College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C. Street, ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meeting, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland — 83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi — Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

TEN MILLION CHRISTIANS JOIN IN WORSHIP

Around the world, some ten million Christians, of many denominations, join in worship each day by sharing the devotions in THE UPPER ROOM. In 32 different languages the same prayers are raised, the same Scripture read, the same thoughts and meditations taken to heart.

In recognition of this world-wide fellowship, THE UPPER ROOM annually publishes its World-Wide Christian Fellowship number for the months of September and October. The contributors this year include 61 Christian men and women from 34 different countries.

You are invited to share their devotions along with the millions of other Christians who will be using this number of THE UPPER ROOM.

Order today. Single copy, 15¢; ten or more to one address, 7¢ per copy. Individual yearly subscriptions (6 issues) $1.00; three years, $2.00. Address:

Dept. J

The Upper Room

The world's most widely used daily devotional guide

38 Editions — 32 Languages

1908 Grand Avenue Nashville 5, Tenn.

MASSACHUSETTS

Cambridge — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn — Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Nantucket — Sundays 10:30 a.m.; through July and August. Historic Fair Street Meeting House.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship: First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit — First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit — Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park, YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport — Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island — Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale — First-day Meeting for Worship at 9:30 a.m., during July and August. No First-day School until Oct. 1. Scarsdale Friends Meeting, 133 Popham Road.

NORTH CAROLINA

Greensboro — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro — Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point — Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889.

High Point — Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus — Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton — Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington — Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville—Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas — Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M.U., phone LA 8-9810.

VIRGINIA

Holland — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. 1, Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington — Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avene N.W., one block from Connecticut Avenue.

HAWAII

Honolulu — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

Benjamin West—Continued from back outside cover, "My Page"

The Meeting then gave its consent for Benjamin to study art.

Benjamin went to Philadelphia and began studying portrait painting. With the financial help from his friends he went to Italy. There he saw many Old Masters' paintings and learned much. He was the first American to go abroad and study art.

Italians soon found out young West could paint as well as their own artists. People in America were very pleased with the success of their young artist and helped him in many ways.

Coming home for a visit, and at his father's suggestion, Benjamin went by way of England to visit. In London, he met many important people who urged him to stay, which he did. His sweetheart from America, Betsy Shewell, joined him there, and they were married. Their home became the art center of England. The King appointed Benjamin Official Historical Painter For His Majesty and later President of the Royal Academy of Art.

Benjamin West never returned to America, but many young artists from America studied abroad with him. Benjamin West's pictures hang in many art galleries around the world.

Benjamin was born at Swarthmore, Pennsylvania. Some of his pictures have come back to Philadelphia, near Swarthmore: "Christ Healing The Sick" in Pennsylvania Hospital, and "Penn's Treaty With The Indians" in Independence Hall.

Marguerite Henry has written a book about Benjamin West. You will enjoy reading the interesting experiences in this book, BENJAMIN WEST AND HIS CAT, GRIMALKIN.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

Benjamin West, A Quaker Artist

Do you like to draw and paint? Art does not seem strange to you, boys and girls, because most of you learned to draw and paint in the kindergarten. But when Benjamin West lived, there were no kindergartens, and drawing materials were very scarce. There were no pictures on the walls of the big stone house where the Wests lived, for Benjamin's parents were Quakers —who then disapproved of art.

Benjamin West's first adventure with drawing came when he was seven years old. He was baby sitting with his small niece and as he watched her in the cradle he wanted to draw her picture. So quickly Benjamin took some paper and his father's quill pen and sketched a portrait of his little niece.

As he finished the drawing, Benjamin heard his mother's footsteps. He tried to hide the drawing, fearing his mother might be angry with him. However, he was not quick enough, and to his surprise, his mother gave him a kiss when she saw the picture. "I declare," she said, "thee has made a real likeness of little Sally."

Having discovered that it was so exciting to draw, he made many more pictures. Soon sketches with pen and ink did not satisfy Benjamin he also wanted to make colored pictures. His first paints were a gift from friendly Indians like the paints they used on their faces. But then he needed brushes! Looking at his pet, a cat named Grimalkin, he thought of using the cat's soft fur and fastening it to a twig. His father thought the cat had some disease, when he discovered the bare patches in the fur, until he found out what Benjamin was doing.

A family friend, visiting from Philadelphia, was quite impressed with Benjamin's work. He sent him his first box of paints and pencils along with six engravings by a famous artist. These were the first pictures, other than his own, Benjamin had ever seen. Other gifts, books about art and artists, came from his friend. He now felt he wanted to devote his time to art.

When he told his father about his plans, Farmer West shook his head, saying, "It is unthinkable for a Quaker to become an artist." Benjamin insisted. There was a family conference and they decided to ask the advice of other members of their Meeting. As a large group gathered at the meeting house that day, Benjamin knew they did not all approve of his painting. During the Meeting, an elder arose and spoke to the gathering. He reminded them that God had bestowed this gift of art on Benjamin and asked them to consider the question: "Who shall dare destroy what God has given?"

Continued on inside back cover

Penn's Treaty with the Indians by Benjamin West